



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

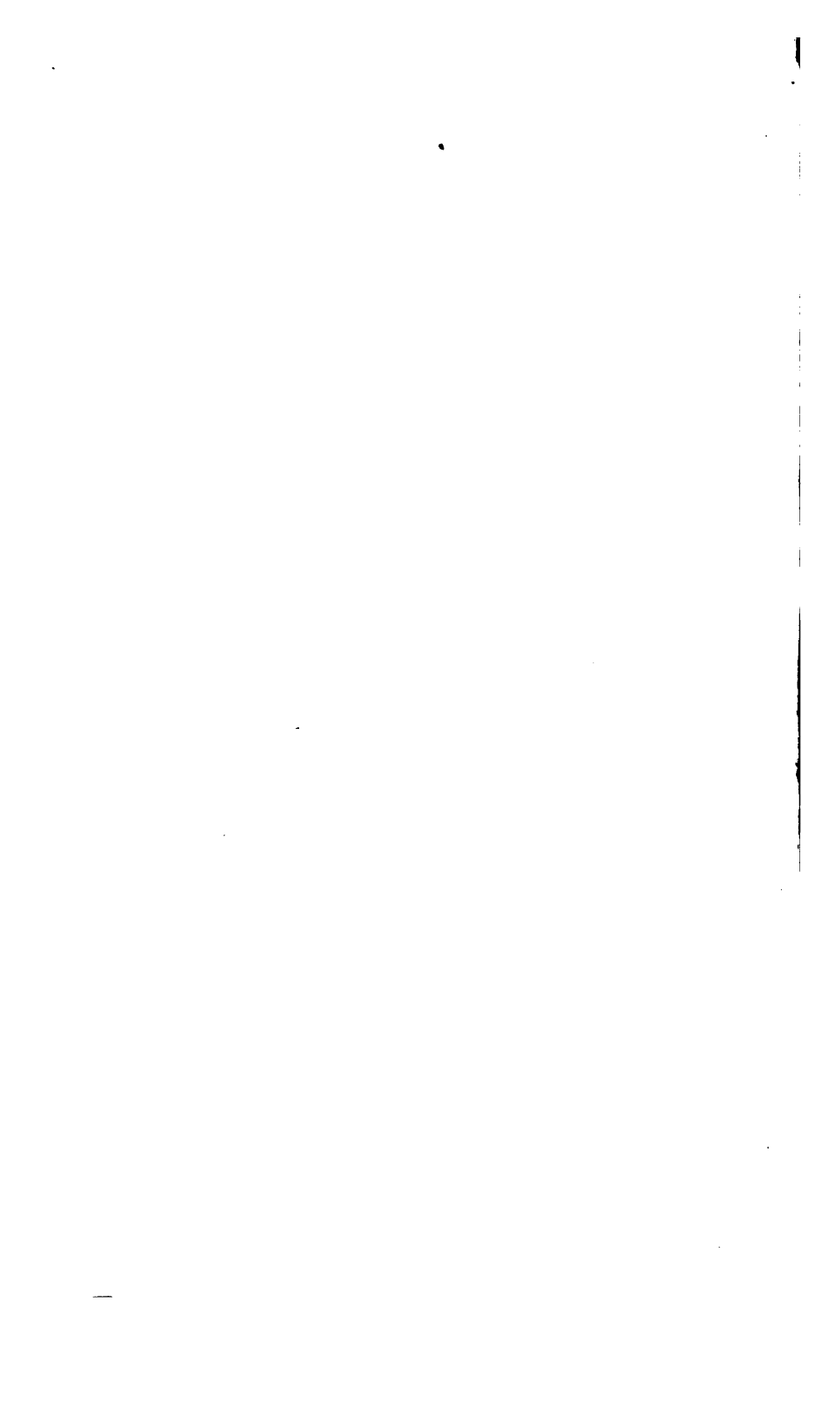
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



James Barlow Hey.



CSD
Hall



TOUR
THROUGH
I R E L A N D ;
PARTICULARLY THE
INTERIOR, & LEAST KNOWN PARTS:
CONTAINING
AN ACCURATE VIEW OF THE
Parties, Politics, and Improvements,
IN THE DIFFERENT PROVINCES;
WITH
REFLECTIONS AND OBSERVATIONS
ON THE
UNION OF BRITAIN AND IRELAND;
THE PRACTICABILITY AND ADVANTAGES OF
A TELEGRAPHIC COMMUNICATION
BETWEEN THE TWO COUNTRIES,
AND OTHER MATTERS OF IMPORTANCE.

BY
THE REV. JAMES HALL, A.M.

IN TWO VOLUMES.

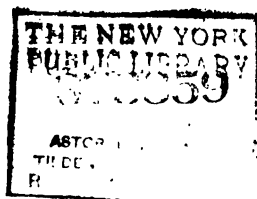
VOL. II.

LONDON:

PRINTED FOR R. P. MOORE, (SUCCESSOR TO MR. DEDMAN,) 23, STORE-STREET, BEDFORD-SQUARE; T. HOOKHAM, JUN. AND E. T. HOOKHAM, AND J. CARPENTER, OLD BOND-STREET; J. BOOKER, NEW BOND-STREET; H. COLBURN, CONDUIT-STREET; J. CORNES, OLD CAVENDISH-STREET; AND GALE, CURTIS, AND FENNER, PATERNOSTER-BOW.

1813.

A.S.O.



W. Wilson, Printer, 4, Greville-Street, Hatton-Garden, London.

CONTENTS OF VOL. II.

	PAGE
ATHLONE	1
Ballymenach	11
Edgeworth Town	12
Longford	21
Rusky	21
Carrick	35
Boyle	44
Sligo	67
Manor Hamilton	94
Inniskillen	107
Fintinach	116
Omagh	118
Lifford	121
Londonderry	132
Ballykelly	142
Coleraine	145
The Giants'-Causey	149
Ballintoy	157
Clochmills	165
Ballymenagh	171
Antrim	179

	PAGE
Belfast.....	181
Lisburn	186
Dromore	196
Newry	213
Dundalk	216
Collon	218
Drogheda	238
Balbriggan	251
Return to Dublin	256
General Remarks	275
Union with Britain	298
Lithgow's account of Ireland in 1619	311

TOUR

THROUGH THE INTERIOR AND LEAST KNOWN

PARTS OF IRELAND.

ATHLONE.

MEN are so accustomed to the beauties of nature, that, in general, they see nothing in them worthy of admiration. Many drink of the stream without thinking whence the blessings they enjoy proceed. Their meadows are moistened with rain, fattened with dew, and frequently fertilized by a coat of snow ; yet they do not enquire either into the cause or purpose of these phenomena. It is true, were we to study ever so much, there would always be things incomprehensible to us ; nor are we ever more sensible of our limited understanding, than when we proceed to search into the operations of nature. But we may, at least, acquire an historical knowledge of them ; and, if we take the trouble to in-

form ourselves, the most unlearned may comprehend the reason and result of many of our actions. However, we know so little of our real interest, that we often despise what is most worthy of esteem.

Many, through indolence, neglect to contemplate the beauties around them. They cannot resolve to quit their beds early enough to behold the rising of the sun; and they would dread the fatigue of stooping to behold what admirable art appears in the formation of a pile of grass. Though thus over-fond of their ease, when opportunities of improving the mind are presented; how often do we find them full of zeal and activity, when the indulgence of their passions is in view?

But, as many, in every country, are blind to the beauties of nature, so are they to the deformities of vice.

I have been led to these remarks from a view of the ignorance and want of taste in many all around this part of the country. Who, for instance, would think that at Althone, which contains above four thousand inhabitants, there should be scarcely any fence about the place where they bury their dead? To the disgrace of the inhabitants, in some parts even of England, their markets are held in the church-yard: and all the tricks of bargain-making

are entered into among tombs and monuments of the dead. In others, the church-yard, through the day, is the rendezvous of the young and the unthinking; and the tombs of their forefathers, in the evening, the witnesses of actions disgraceful in their nature.

It may appear incredible, that there are anywhere to be found church-yards without some fence or other. They who doubt this, have only to come to Athlone and witness the fact. There being no fence between the burying-ground and the road by the river-side, at Athlone, I observed a variety of human bones partly ground down by cart-wheels, &c.; and, in the church-yard itself, numbers completely uncovered. Hence it is no uncommon thing to see boys, nay, sometimes even girls, throwing bones and human skulls at one another, by way of amusement. To see pigs, cows, horses, asses, and all kinds of animals grazing in it, at the same time, is no uncommon thing. I myself saw some of the cloven-footed tribe feeding in it unmolested.

In all ages it would appear that men have had more or less regard for the dust of their forefathers. Those stupendous monuments of human industry, the pyramids of Egypt, seem to have been built to preserve the ashes of their kings. Abraham, having

bought a piece of ground, fenced it round; that the ashes of Sarah, his wife, might lie undisturbed. We read of Rachel's tomb, and sepulchres hewn out of rocks for the security of the dead. The temple of Solomon seems to have been built on the very spot where Abraham, by faith, offered up his son Isaac; and where, no doubt, he would have buried him, had he actually offered him up. It is certain that most of the churches among Christians were built over the tomb of some martyr, or supposed saint, and so great was the respect for the ashes of these, that, as partly continues to this very day, it became fashionable for rich people to have their remains deposited as near as possible to the ashes of the holy person to whom the church was dedicated.

As in many places the rector of the parish receives large sums for permitting the rich to be buried within the church; so in one of the most respectable parishes in London, not many years ago, a certain rector, (who was in the habit of receiving considerable sums of money for permitting bodies to be lodged below the altar, sometimes so much as fifty pounds for each,) having been informed that the vault was full, went himself to see if it were so, and, pointing to a certain place, said, " Might not

a body be *foisted* in there?" The expression was observed by those present, and the more so, as in less than eight days, in the very place where, for the sake of money, the rector wished the body of another to be placed, his own body was, as he unguardedly expressed it, foisted in, there being scarcely room for it.

Those who at this day burn their dead, preserve their ashes with much care, as was customary among the antients, sometimes in silver, and sometimes even in golden urns. The Druids, who were priests and lawgivers in this country, in former times, were always either buried among oaks, that the wide-spreading roots might protect their bodies when dead; or had stones heaped over them, that their ashes might rest in peace. The patriarch Joseph gave commandment concerning his bones; and it is curious that, notwithstanding the many difficulties they had to encounter, the Israelites carried these bones along with them in all their wanderings through the wilderness.

Nor was this notion peculiar to the antients. It has spread wherever men are found. The most savage, as well as the most polished nations, revere the ashes of their dead. Bad as we think them, the Mahometans, considering it as holy ground, seldom enter where their forefathers lie interred, without

pulling off their shoes, and being uncovered. And who that seriously reflects on the immortality of the soul, and the resurrection of the dead, but is almost ready to do the same ? Besides the actual indecency of the thing, the want of respect for the dust of our forefathers calls up the idea of unbelief in some of the doctrines of our holy religion, at the same time that it indicates but too openly a disregard for the duties which it suggests. Thus, from a view of the church-yard at Athlone, I was led to conclude, like many of their brethren, that the inhabitants are not too religious.

In the vicinity of Athlone there are factories of various kinds, but none of any consequence in the town itself; except, if I may so express myself, the manufacture of awkward, ill-dressed recruits into good-looking, well-dressed soldiers, ready to face the enemy, and shew that, whatever happen, Britons will be free.

The eel-wires, or traps set to catch eels, in the river Shannon, at Athlone, are extensive, and fetch twelve hundred pounds a-year. In these, eels are sometimes caught five feet long. Statius Sebosus, an antient author, mentions eels, or water-serpents, of a blue colour, called *Cyonoides*, sixty cubits long. A monstrous snake, we are told, for

some days, prevented the passage of the army of Regulus, the Roman general, over one of the rivers in Africa, during their war with the Carthaginians. Pliny speaks of eels, in the river Ganges, thirty feet long; and there is part of the skeleton of a water-serpent, of the eel-kind, cast lately ashore on one of the Orkney islands, which must have been above fifty feet in length. But the idea of the Bishop of Pontoppidan's kracan, or sea-animal, three miles long, which raises its head as high as the mast of a ship, is now completely exploded.

Eels generally travel in the night, and most in the darkest night. There was the skin of a water-serpent shewn at Rome, in the days of the Cæsars, above a hundred feet long.

The number of eels caught by amphibious animals, and voracious fishes, is scarcely credible. In a water-rat's nest, within a few yards of the river Ellen, in Cumberland, there were found, lately, by a terrier-dog, a doe-rat, and fifty-seven eels, thirty of which were above eleven inches long. The water of the Shannon being somewhat muddy, may be the reason of so many eels being in it, and, comparatively, so few salmon; salmon preferring clear, and eels muddy water. Vipers are,

perhaps, the only serpents that bring forth their young alive.

In consequence of the Duke of Schomberg, in the days of King William, battering down, from Moren's hill, the only high ground in the vicinity, the town-wall, and one of the gates, the inhabitants, though by far the greater part of them were attached to King James, gave up the town.

About the middle of Athlone, there is a strong castle and fort, defended by numerous pieces of cannon, some of them 39-pounders. In consequence of this fort, and its being nearly in the centre of the kingdom, Athlone, for many ages, was the place to which the rich, in troublesome times, used to convey their women, and most valuable effects.

Nothing drew my attention more at this place than the pontoon, or floating bridge; a thing I had not seen before. It consists of from thirty to forty flat-bottomed boats, which may be increased or diminished in number at pleasure, each completely decked, and neither rising behind nor before, but flat on the top, three feet deep, ten broad, and thirty-six long, made to lie side by side, and fastened to one another by strong hooks and eyes of

iron. These boats, made on the same principle with the famous pontoon, or floating bridge, over the Dwina, at Riga, where the river is half a mile broad, laid side by side, close to one another, from one side of the river to another, which is here about four hundred feet broad, form a bridge, kept steady by anchors here and there on each side. Planks for the purpose being laid and fixed on the decks, horses, carts, coaches, and cannon, are easily carried over; and the several parts, which are all numbered, and have small wheels under them, are easily put together, separated, and pulled either by men or horses, where the crossing of a river becomes necessary. This pontoon, which, with a certain number of men attached to it, has cost many thousand pounds, never was, and I trust never will, be of any use; unless by some unlucky accident, our enemies working on the prejudices of the inhabitants, get footing in Ireland, and make it a stepping-stone to England: *quod Deus avertat!*

How far the people of Athlone are all virtuous, I know not; but this much I know, that, when a certain young woman, who had netted some hundreds by seeing the officers, followed, in a hackney-coach, a certain militia regiment, which

had left the town that morning, from their doors and windows, they hissed her through every street, till she was out of their sight. If, notwithstanding their want of taste, and respect for the dust of their forefathers, the conduct of this woman so roused the disapprobation of the people of Athlone, how would they be incensed if they lived in the vicinity of Bond-street, London, where, it is said, hundreds of such live, and are to be seen every day, under the protection of men, who, wishing to deceive themselves as well as others, call crimes destructive to the peace of families by the gentle appellation of *protection*?

Observing in the streets a man with the sign of the cross on his forehead, I found that many of the Catholics like to wear this visible badge; and that, after Ash-Wednesday, and on other occasions, when the priest, with his finger dipped in ashes and oil, makes the sign of the cross on their forehead, they seldom, or never, wash their face, till the mark thus made disappears of itself.

Between Athlone and Ballymenach there are many beautiful prospects, particularly where the river Shannon, by far the most noble river in Ireland, and which flows from its source more than a hundred miles, forms itself into bays and lakes.

BALLYMENACH.

BALLYMENACH, on the river Enny, at which I next arrived, is ten miles from Athlone, ten from Longford, ten from Edgeworthstown, (generally pronounced *Edgerton*,) and ten from Lanesburgh, and contains about six hundred people, two-thirds of whom, like most of the other Catholics in Ireland, are, so far as I am a judge, attached to the very worst species of catholicism.

At Mrs. Lee's, the best inn in town, where I put up, I fell in with what may be termed a learned lady. Having acquired a good education, saved a few hundred pounds, and never been married, this lady amuses herself, in a great measure, by reading the newspapers, of which she has a sufficient stock, having at least one fresh every day. She follows Buonaparte through all his campaigns, and comments with fluency on his conduct. She is perfectly acquainted with the geography of Europe; the hopes and fears of its princes; and is afraid, the times being venal, that, as in the days of the Cæsars, one man may rule the whole. I listened to her with pleasure; entered on a variety

of topics with her ; and was led to conclude, from a view of the whole, that there may be some truth in the assertion, that, though they have sought it with care, the best anatomists have, not yet been able to discover any difference between the brains of a man, and those of a woman.

From Ballymenach to Edgeworthstown, though there are many marks of poverty, the country, in some places, is well cultivated ; and the sunk fences, with furze on the top, so common in the counties of Cork and Kerry, appear less frequently, hedges of thorn having been some time ago introduced.

EDGEWORTHSTOWN.

From none to whom I had been introduced did I meet with a more hospitable reception than from Mr. Edgeworth, of Edgeworthstown, of whom, and his daughter Maria, to whom I had also letters of introduction, I had heard and read so much.

As the covetous man rejoices in the prospect of adding to his stores, and the pious man at the prospect of those meetings, where the fire of devotion will be made to burn more purely, in hopes

of "the feast o reason, and the flow of souls," I approached Edgeworthstown, so much, of late, the abode of the Muses.

Mr. Edgeworth and his daughter being about to take an airing in the carriage when I called, which was soon after breakfast, and a very fine day, asked me to accompany them, to which I readily assented; and was much pleased with their remarks on the objects which occurred in the course of our ride.

Mr. Edgeworth asked me to make his house my home while I continued in that part of the country; and told me that my boy and poney would also be cared for. With the last part of the request I did not comply, having settled matters respecting them at the inn.

When we returned from our ride, I found the rector of the parish, the Roman Catholic priest, and the Presbyterian clergyman, had been invited to dine; and, that there might be no preference shewn to one clergyman before another, at dinner, Mr. Edgeworth said grace himself. In this hospitable mansion, the favourite abode of the Muses, the rendezvous of the wise and good, Papists and Protestants agree. Miss Edgeworth joined in the conversation; and, as may well be supposed, the author of *Castle Rackrent*, *Irish Bulls*, the Ab-

sentee, Vivian, &c. &c. served much to enliven and improve it. I had heard much of Miss Edgeworth, and knew that she and her father had taken an extensive view of the vast edifice of human knowledge; but found that not one half of her numerous amiable accomplishments had been told me.—Of her it may be said, *Omne quod tetigit, ornavit.*

In the evening, when the clergymen were gone, I hinted that, though the Roman Catholic catechisms are clear respecting the forgiveness of sin, and shew that a priest cannot forgive it, without sincere and unfeigned repentance; yet that, from nine-tenths of the conversations I had had with Catholics, in various parts of Ireland, I had reason to conclude, the great body of the people believe that, on being simply confessed, priests can, without any condition whatever, if they please, forgive sin. As Mr. Edgeworth was not of this opinion, though Mrs. and Miss Edgeworth were, he immediately rang the bell for John the coachman, who, he said, being a sensible young fellow, and a Catholic, would decide the question at once.

On asking the coachman, among a variety of other things, whether he went to hear mass, and to confession? and being answered in the affirma-

tive, Mr. E. asked him, if he thought that on simply confessing them, the priest could forgive sins? The answer was, "I think he can." "Pray John," continued Mr. E. "if you were to take out your knife, and stab me to the heart here in the midst of my family, and run and confess it to your priest, and he should absolve you; would you be really forgiven?"—"I think I should."—"How could that be?"—"Because (replied the coachman) it is expressly said, by our Saviour to his disciples, and to the bishops and priests, their successors, "Whose sins ye retain, they are retained; and whose sins ye forgive, they are forgiven." Though the answers of some of the other servants, who were called one after another, did not go quite so far as those of the coachman; yet most of them tended to shew, either that priests do not dwell enough on the conditions necessary to forgiveness, or pass them over altogether: and, as this appeared a matter of importance, I had entered into conversation with people in various parts of Ireland, and been at pains to ascertain the fact.

Mr. Edgeworth, who is sole proprietor of most of the houses in Edgeworthstown, and has independent landed property to the amount of some thousand

pounds a-year, told the priest, next day, when he called, what the coachman had said; adding, that he was sorry such doctrines were afloat. The priest denied such doctrines were taught; called the coachman an ass; and, though we were good friends the day before, I could easily see, from the fury of his eyes, that the priest was now not so fond of me; having learned that what I had said had led to the inquiry. Indeed, his eyes were so furious, and the sound of his voice such, that, being a powerful man, and in a passion, lest he should forget himself, and knock me down, I left the room. Though many of the better sort in Ireland, pretend to believe neither in the infallibility of the Pope, nor in the power of priests to forgive sins, yet a large proportion of the common people, to my certain knowledge, believe both.

As Mr. Edgeworth was in the Irish parliament, and is one of the members of the Board of Education, who are sworn to give their best advice, he attended the more carefully to what I said, and will, no doubt, make the proper use of it.

Being a Protestant, and living in a country where the greater part of the people are Catholics, and where many, during the late rebellion, were shot at through their windows, Mr. Edgeworth had,

on the outside, all round the lower part of the house, rough window-shutters, also outer doors of plank three inches thick, and ball-proof; so that there was no fear of being attacked, either by the windows or doors, after these were secured in the evening.

When I mentioned that, having orreries, armillary spheres, globes, and the apparatus necessary for giving some idea of the various branches of experimental philosophy, various people are employed in giving lessons on these subjects, at ladies' boarding-schools, Miss Edgeworth seemed not displeased; as she and her father, in their *Letters on Education*, had recommended something of the kind.

As Mr. Edgeworth's children are all instructed at home, the system of education, recommended to others, is practised in his own family. I observed three of his daughters, fine little girls, busily employed in sewing a covering of patches, of various colours, for a poor-family in the vicinity, who had once been servants in the house. As soon as the work should be finished, the girls were themselves to make the present; and to this period I found them looking forward with more than ordinary pleasure.

The children are never long confined at one time; their hours being spent alternately in diligence and play. Indeed, children should seldom be idle, but be employed in exercising either the mind or the body.

Whatever be the result of the system of education which Mr. Edgeworth and his daughter have recommended, I must say, I never saw such marks of filial regard, parental affection, and domestic happiness, as at his house. To reside at it, is to see almost realised such scenes of happiness as nowhere exist, but are sometimes presented in the description of enchanted castles: Miss Edgeworth is none of those, as some would make us believe, who write merely for bread, she having an independent fortune, besides what she must now make by the rapid sale of her works. By such books as those of Miss Edgeworth, booksellers fatten, and men are made wiser and better. It is needless to mention, that Mrs. Edgeworth also is a successful author, having published the novel, or what you choose to call it, "The Good Wife," &c.

The history of literature furnishes numerous instances of both self-taught men and women; and some of the greatest scholars and philosophers have

been of this description. Mr. Edgeworth, and his daughter, may be said to be self-taught. The profound critic, Julius Scaliger, knew not the letters of the Greek alphabet, till he was forty years of age ; and the great Erasmus was more indebted to his own application, than to the instruction of others, for his comprehensive stores of learning. In philosophy and science these instances have been still more striking and numerous. The celebrated Pascal, when a child, by his own application alone, acquired a knowledge of the rudiments of geometry. Ferguson, the well-known astronomer, and Simpson the mathematician, became excellent teachers of others, without having had any instruction themselves. Their acquaintance with science gave them an insight into themselves ; and self-knowledge, the great and important end of all education, is, next to the knowledge of God, the most useful and comprehensive attainment in the whole moral system. It is this which teaches a man the right government of his thoughts, curbs the impetuosity of the passions, prevents contentions, and preserves the mind sedate and calm under the most aggravating attempts to throw him off his guard ; and it is this that, in the various changes of prosperity and adversity, produces calmness and

serenity in a man, and gives lustre to all his other virtues.

As I found a curious mixture of argillaceous, seliceous, and calcareous strata in the county of Longford, and was mentioning this to Mr. Edgeworth, he drove, as we were taking an airing, one day, to the borders of his estate, where is a curious kind of slates, some of them six feet long, three broad, and of different thickness. So far as I know, there are no such flags and slates, as on Mr. Edgeworth's estate, except about Kendal and the West of England.

From Edgeworthstown to Longford, the road, in some places, is on a straight line for miles, and the fields tolerably well cultivated and inclosed. Unfortunately, however, many of the cabins call up the idea of the most abject poverty.

It being the day of their market, when I was approaching Longford, I found many going thither, and, among the rest, a woman washing and combing, in a basket, a couple of young pigs she was carrying thither to sell.

LONGFORD.

LONGFORD, the chief town of the county of that name, situate on the river Cammen, about fifty-eight miles north and west from Dublin, contains about two thousand inhabitants. Advertisements about horses covering mares are often disgusting; and, though scarcely credible, I actually found one of these on the church-door, at Longford, as I did afterwards at places extremely improper.

Having been introduced to Dr. Dubardieu, of the hospital, (a new neat building,) I found him distributing medicines to a number of poor people, who, having come to the market, took that opportunity of waiting upon him for advice. I mention this, because, though the potatoes and milk, the chief food of nine-tenths of the common people in Ireland, agree well enough with the young, yet do not always so with old people; who, by means of this diet, particularly if sedentary, are subject to stomachic complaints. One morning, I observed the Doctor giving two women some bitters, and a box of pills to correct this disorder. About

an hour after, I saw the same women go into a dram-shop ; and each, while standing near the door, drink three glasses of whiskey. It is the opinion of the best-informed, that dram-drinking has killed more, throughout the world, than the pestilence and the sword combined.

I could not help remarking to the Doctor, that notwithstanding all our pretensions to skill in physic and surgery, perhaps the antients knew as much as we. The Doctor being of a different opinion, I quoted some remarks of the antient physicians ; and, among others, that Scipio Africanus, Julius Cæsar, (the name Cæsar being from the Latin word *cæsum*, cut, &c.) were not born, but separated from their mothers by incision ; the physicians then, like the men-midwives of the present day, doing every thing that could be done to save one of the lives, when it was evident that the life of both mother and child could not be preserved.

Some modern physicians, in imitation of the antients, apply, I find, poultices of the flowers of beans to reduce hard swellings, and other appearances of the king's evil ; and to corns on the feet they apply flesh of the gourd, or pompkin. It is curious that, with all our art and skill in the ap-

plications of medicines, we have not acquired the art of the Gentoo physicians; who, if there be any truth in what travellers have said, can give their patients an emetic, a dose of physic, &c. by simply putting into the hand of the patient, to be held for a minute or two, the medicine required. Mercury, it is well known, will operate by being taken either outwardly or inwardly.

At Longford, though the German troops quartered there, consisting of about two hundred, had only six wives amongst the whole; yet the officers would not allow the men to marry Irish women. One of the officers had his lady with him. Having no clergyman of their own, these foreigners go into the riding-school belonging to the barracks, about eleven, and sit perfectly quiet. They then stand, and sing a German hymn in parts, very prettily. This done, (and indeed with much apparent fervour and devotion,) they sit silent for some time; then stand up and sing, and then retire, seemingly impressed with a sense of religion.

On Sunday afternoon, as they never go to any church, they dance with their wives, after the fashion of their country, often wheeling them round, first one way and then the other; and, having a bottle of spirits, and plenty of good ale,

they rarely forget to try the bottle, at the beginning and end of every dance.

One morning, while viewing this place, I heard these foreigners, as they were airing their horses, sing a German psalm in parts; the sound proceeding from the first to the last of the whole two hundred, two and two in a rank. This, as they moved along, had an uncommonly fine effect, and formed a curious contrast to the swearing and blasphemy yet too common among many of our English troopers.

Among others, in the jail of Longford, I found two young men, accused of committing rapes. Virtuous as the young women of Ireland in general are, it has become, it seems, too common for a young woman to swear a rape against a young man, when, having been too familiar, he is not disposed to marry her. This is also sometimes done to extort money; and some young men, though innocent, rather choose to marry than either pay money, or be tried for so shameful a crime.

Waking the dead is, with many, a matter of much importance. For instance, as one of the Threshers, who was hung here some time ago, had been only half a year married, his wife, a fine

young woman, though with child, bore his fate with fortitude; but, when she found that she could not have his body to be waked, so much as even one night previous to its being interred, she went to bed, and died almost instantly.

Though, on many occasions, these Threshers were savage and extremely troublesome, yet they did not always act without thinking. Having gone, one evening, about twelve, to a gentleman's house, who kept a mistress, (in their opinion a good kind of woman,) and who had had five children by him, they ordered him to get out of bed, and admit them, which he at length did. On this they asked him, whether he chose to marry the woman, or be carded? The terror of having his back torn with wool-cards (which they were actually proceeding to do,) induced him to say that he would marry. On this, some of them ran for a priest; and, having got the couple married, and bedded, as they term it, before witnesses, they retired, wishing the new-married couple a good night. They then proceeded to thatch a poor woman's house. This they finished neatly before day-light.

Leaving Longford, I directed my course to the new town of Forbes; where, as in many other

RUSKY.

AT Rusky, a village in the county of Leitrim, (it being too late to proceed to Drumsnave,) I put up at Mr. Coffee's, the chief inn in the town ; but could find nothing to eat, there being neither bread, biscuit, nor victuals of any kind in the house. Being hungry, I begged them to send out for some bread, which they did, but could find none, though with money in their hand, which I had given them, they had sought it from house to house. On asking whether they had any potatoes, they answered, plenty ; but none either washed or boiled.

It is a common saying, that " A hungry man is an angry man ;" and I began to perceive the truth of this ; for I grew angry with every thing, saying, it was astonishing, nothing could be got ; when a decent-looking man, who was smoking, said, " I can assure you, Sir, that this is one of the best inns in the country : you will be treated here like a gentleman. The landlord keeps a good house : he has the blood of the O'Briens in him, I assure you. Take a glass of whiskey, till the potatoes are ready." As, by some means or other,

I had got no dinner, this consolatory discourse did not make much impression on me. I thanked him for the advice, but told him, I could not drink until I had eaten something. At length, with the prospect of some eggs and bacon my boy had hunted for in the town, I found myself in rather better humour.

Next morning, leaving this house with the blood of the O'Briens in it, I directed my course for Carrick, the capital of the county of Leitrim.

At Drummidmore, about a mile from Rusky, there is one of the finest prospects in Ireland. On the one hand, across Achary, a lake, formed by the Shannon, you have a beautiful and extensive view of the county of Roscommon; and, on the other, of the county of Leitrim.

It is unfortunate that the landholders in Ireland are so inattentive to the education of the poor; a thing, as more than once hinted in this Work, of the utmost importance to the happiness and prosperity of the country. Mr. N——t, of Derrycairn, certainly should be more attentive to the education of the poor on his estates. In the parish of Anaduff, county of Leitrim, where he has much influence, and where a labourer does not appear to earn above sixpence a-day, and victuals, all the year round, three shillings a quarter must be given

for each child sent to learn to read ; four for writing ; and five for arithmetic. As the poor are beginning to be anxious about the education of their children, while, from the lowness of wages, they are unable to be at the expense, would it not be feeling in the landholders, and tend ultimately to their advantage, were they to support a schoolmaster here and there for the instruction of the poor ? If the Board of Education, the Bible, the Religious-Tract, and other societies of the kind, in England, knew the anxiety of the poor, in many parts of Ireland to have their children taught to read and write, I have no doubt but they would try to relieve and lend them assistance.

Touched with a sense of the wretched situation of the poor in Ireland, the Earl of Leitrim, who has extensive estates, has, it seems, laid it down as a rule to let his lands to none but the tenant in possession : and, in a variety of instances, has refused to let others have the farms, though double rent has been offered. Ideas of this kind may be carried too far ; and, by having little rent to pay, the tenants may be led into indolent habits : but his Lordship deserves praise, since he prefers the happiness of others, and the public safety, to his own interest. Were the landholders to pay more

attention to their tenants, there would be no necessity for so many thousands of men in arms, in Ireland, to keep down the rebellious spirits of the inhabitants.

In some parishes, in this part of the country, there are four mass-houses, or altars; and where each family gives the priest a certain number of sheaves of oats, as one stem of his income; the oats to feed his horse, and the straw for litter, and to thatch the chapel.

Self-interest, though not the first, is certainly a powerful principle in our nature, and, on many occasions, the grand spring of human action. There are some, however, so blinded by prejudice as to counteract this general principle; and many in Ireland, because they are not obliged to pay tithes for any fields, except those which are under the plough, are forming themselves into associations, and resolving to sow no more seeds of any kind than is absolutely necessary for the use of their own families; thus punishing themselves in order to have it in their power to punish the parochial clergy.

Not willing to have their grass spoiled by the feet of a crowd of dancers, the farmers sometimes will not permit the young people, who meet for

the purpose, to dance on their fields on a Sunday-afternoon. Hence it is no uncommon thing to see groupes dancing on the roads and by-corners, on Sundays and holydays, after prayers; no house being able to contain the numbers which, in fine weather, generally meet on these occasions.

It often happens that some innkeeper, in the vicinity of a dance, sends a loaf, of less or more value, not exceeding five shillings, to be given as a premium to the best dancer; in other words, to the person who spends most money at the inn. Many times the young men spend more than they can spare, to have the pleasure, and, as they esteem it, honour of dividing this loaf among the dancers. I met one of these dancing-parties with a loaf lying on a table near them, as I approached Drumsnave. I paid half-a-crown for the loaf, and divided it among the children, which put an end to the dance; the company dispersing in all directions, mostly in pairs, consisting only of a young man and his *dulcinea*.

Though, as before observed, there is a great deal of innocence and simplicity of manners among the common people, yet propriety of conduct, in some places, is not so much the fashion as formerly; and it is a question, whether foundling-hospitals do more ill than good. In consequence of the

foundling-hospital at Dublin, the having natural children has now become very common ; partly owing to the ease with which children may be sent to Dublin and brought up. In most towns, but particularly in county-towns, there is a person appointed to receive and carry exposed children to the foundling-hospital at Dublin ; and, it being universally known where these receivers live, they who have a mind to expose their children, have only to take them, which they generally do during the night, to the door, or window of these receivers : these, on being called, generally receive the child without asking any questions. If what is said be true, the dancings on Sundays do not tend to lessen the number of natural children.

In the south and interior of Ireland, you often travel many, sometimes twenty miles, before you come to a town. As you approach the north, you generally meet with a small town, or village, every two or three miles. But, though the linen manufacture is beginning to spread its wings thus far south, there are, particularly among the Catholics, many marks of indolence, ignorance, and poverty ; the women, as well as the men among them, thinking it a kind of disgrace to be any way employed about a manufactory.

Among other peculiarities, it is not uncommon, in this part of the country, for the officers of certain corps, as a punishment for those who appear at drill not well shaved, and, as they term it, for minor faults, to compel them to swallow two or three ounces of Glauber's salts, less or more, according to the crime, and that too immediately, there being generally a person present with water and sufficient doses for the purpose. Were the Duke of York, whose life has been chiefly employed about the army, and who, by providing an asylum for the sons and daughters, as well as something, where it can be done, for the wives and widows of our soldiers, in many points of view, deserves praise, to turn his eye to this quarter he would find many abuses and embezzlements. Officers must, no doubt, keep up authority; but to trifle with the health of those poor fellows, whose necessities have driven them to the ranks for support, is criminal in a high degree, and ought not to be permitted.

CARRICK.

ON approaching Carrick, my poney, of his own accord, quickened his pace ; and, having been permitted to take his own way, landed me at an inn near the bridge, one of the best in town.

Carrick, the chief town of the county of Leitrim, situate on the banks of the Shannon, about seventy miles north and west from Dublin, contains about two thousand inhabitants ; two-thirds of whom are Roman Catholics. Leitrim itself is a small town about two miles from Carrick, containing only a few hundred inhabitants.

The new prison here, seems one of the most splendid buildings in the town ; and, as at Carlow, and other places, they have the drop, the pulleys, the spikes on which to put men's heads, &c. painted blue ; this being the universal colour for drops and instruments of death in Ireland.

I found a man had been lately hung here for murdering his own wife, and cohabiting with her sister ; and that two men, for murdering and robbing a priest, had lately met the same fate.

Minor St. George, who is in the army, and aide-de-camp to his uncle General Craddock, is pro-

prietor of all the lands about Carrick, and receives many thousand pounds a-year for them ; though his father, it seems, had given off large wings of the estate to different people.

Being here on a Sunday, and finding one, with whom I had been in company, going to the Methodist chapel, I accompanied him thither. When we entered, the whole congregation, about two hundred, were on their knees, singing psalms. Not choosing to be singular, I kneeled also. Though the framers of the Presbyterian mode of worship, perhaps, had done better, had they ordered matters so that, out of reverence, people should stand while praising God ; yet, I confess, I do not see the propriety of falling down on our knees, while employed in this duty ; psalms, in general, being rather songs of praise and thanksgiving than petitions for new mercies. But, as Horace observes, "*Dum stulti vitia vitant, in contraria currunt ;*" so at the present day, many, in trying to avoid one extreme, run into the other. With Dissenters, on both sides of the Tweed, as well as in Ireland, the question too often is, not what is most agreeable to the word of God and common sense, but what is most likely to attract notice.

Far be it from me to hold up to ridicule the religious conduct of any set of men who worship God

according to their consciences. There was something, however, in the prayers of this congregation, of a contracted nature, and indicating a great want of sense. They seemed to wish to monopolize the favours of God, and to importune him to perform miracles in their behalf. Their conduct put me in mind of a prayer not long ago uttered by a well-meaning man in Glasgow, in the following words : “ O Lord, if wars must rage ; O, keep them out of Britain ! If they must come into Britain ; O, keep them out of Scotland ! If they must come into Scotland ; O, keep them out of Glasgow ! If they must come into Glasgow ; O, keep them out of this part of the city ! If they must come into this part of the city ; O, keep them out of this family ! And, if they must come into this family ; O good Lord, may there be peace between Bessy, my wife, and me ! ” Prayer, and going to prayer, when kept in its proper place, is right, and what should be attended to ; but, for a man, whose daily bread, and that of his family, depend on his labour, it is certainly not a duty to be perpetually on his knees, as the preacher here seemed to insinuate men ought to be. The expectations of those are certainly vain and ill-grounded, who imagine they can obtain whatever they want, by importuning Heaven with their

prayers ; for it is so agreeable to the nature of the Divine Being to be better pleased with virtuous actions, and an honest industry, than with idle prayers ; that it is a sort of blasphemy to say otherwise. These were the sentiments of honest, good heathens, who were strangers to revealed religion ; but it is not strange that they should embrace and propagate such a notion, since it is no other than the dictate of common sense. What is both strange and surprizing is, that many of those, whose reason should be enlightened by revelation, are very apt to be guilty of this stupidity, and, by praying often for the comforts of life, to neglect that business which is the proper means of procuring them. How such a mistaken notion came to prevail, one cannot imagine ; unless from one of these two motives : either that people, by such a veil of hypocrisy, would pass themselves upon mankind for better than they really are ; or that they are influenced by ignorant and unskilful preachers, to mind the world as little as possible ; even to the neglect of their necessary callings. It is certainly a sin for a man to fail in his trade, or occupation, by running often to prayers ; it being a proof of itself, though the Scripture had never said it, that we please God most when we are doing most good ;

and what greater good can we do, than by sober, honest industry, to provide for those of our own household, and to endeavour to have to give to him that needeth? The man who is virtuously and honestly engaged, is actually serving God all the while; and is more likely to have his silent wishes, accompanied by strenuous endeavours, complied with by the Supreme Being, than he who begs with a fruitless vehemence, and solicits with an empty hand; a hand which would be more religious, were it usefully employed, and more devout, were it stretched out to do good to those who want.—But to return.

At the Infirmary here, of which Dr. O'Brien, to whom I had been introduced, is physician, I found much order and regularity; but no apparatus for the recovery of drowned people, notwithstanding that so many have of late been drowned in the Shannon. There should be the articles necessary for operations of that kind, with printed instructions, in every town and village, situate on the sea-coast and banks of rivers. The want of such shews evident inattention, and a want of feeling in the rich.

In Ireland the common people are, in general, fond of taking medicines, and are displeased, when

those who have the care of their health, do not order them to swallow a great many. The consequence is, that the physicians often give their patients chalk and water, coloured and flavoured to please them, and bread-pills, which they inform them will do good, but work imperceptibly. So they do, simples generally being the best medicines, and nature, by the laws imposed on her, having always a tendency to find her way back, when she has been driven out of her proper channel. Hence Horace says, "*Naturam expellas furcá, tamen usque recurret.*"

In the vicinity of Carrick there are several beautiful views. The country, however, is too much denuded of wood. Trees in hedge-rows beautify a country, and cost little ; the landholders in many parts of Ireland seem, however, to have neither taste nor sense to see this.

In Bedfordshire, and some other counties in England, they are at pains in pruning the trees in their hedge-rows, observing that by being tolerably well pruned, they not only obscure and hurt the grass and vegetables below them less, but afford more plank. Considerations of this kind should be more attended to in Ireland.

Willing to do good to others as well as to himself, and sensible of the advantage of a regular system of agriculture, an extensive landed-proprietor, in this part of the country, binds his tenants to improve, within a specified time, certain proportions of the waste land on their farms, making this a *sine qua non* to the continuance of the lease.

Many of the tomb-stones in the church-yard of Carrick are of a musical nature; for, if you rap on them with your knuckles, they ring like a dull metal; the sound, no doubt, arising from the particles of metal intermixed with those of stone.

Between Carrick and Boyle, to which latter place I was steering my course, there is a very great proportion of the land in grass; and so much is this country depopulated by a rage for grazing, and pulling down cabins and farm-houses, that the rector of Ardcairn has scarcely any (either parishioners or tithes,) grass lands, as formerly observed, generally paying no tithe whatever. And here permit me to remark, that while the Threshers, who only tried to modify the tithes, were hung, or banished; those who pay no tithes at all, escape unpunished.

I had heard much of the beauties of Kingston,

the seat of Lord Lorton, and therefore went to view them myself. The lands about Kingston are pretty, and surrounded with belts of wood, while clumps of trees are tastefully placed here and there in the park, at irregular distances ; but there is nothing remarkable about the house itself. In one of the islands of Loch-Kay, in the immediate vicinity, his Lordship has built a beautiful tower and summer-house, which, with the romantic scenery around, calls up the ideas of happiness.

In the park I found two thorn-trees had grown together. The two are so entwined, that, though one is cut from the root, like wood-bine, which does not draw nourishment from the root, but from the tree round which it entwines, so the one which has no root, continues to grow by receiving nourishment from the other.

Having viewed Kingston, where there seems to be every thing necessary to human happiness, I stepped into the first cabin I came to, on my way to Boyle, and found in it a poor woman about forty, on one side of the fire, with both her hands muffled up, and a blind man, about the same age, sitting on the other.

The poor woman, who is married to the blind man's brother, being subject to the epilepsy, had

fallen into the fire in this miserable hut, about twelve years before, and remaining in this condition for some time, had the upper part of one of her legs so burnt, that she can scarcely walk. About three or four years after, she again fell into the fire, and so injured one of her arms, and her hand, that, while she cannot move any of her fingers, two of them are, by means of the accident, twisted about in a manner shocking to behold. To crown her misfortunes, a few weeks before I saw her, she had stumbled into the fire a third time; and, before she recovered her senses, had a considerable part of three fingers of the whole hand burnt off. Unfortunately, a ring was on one of these, which, owing to the swelling occasioned by the burning, became entirely hid. The poor woman's husband, when he came home in the evening, flew to Boyle to the doctor, who has a hundred and twenty pounds a-year from Lord Lorton, to attend to the situation of the poor in the vicinity. But the doctor had either not time, or wanted will to go and see the poor woman. Tormented with pain, she, in a few days, crawled to the doctor, begging him to cut off the three fingers, particularly the one with the ring on it; which he declined, on the ground that he had no instru-

ments for cutting rings from fingers. I comforted her in the best way I could, gave her a little money, and left her ; but could not help musing on the changing state of man, and the necessity of a future state of rewards and punishments :— of rewards to such miserable creatures as this, and of punishment to those vain conceited mortals, who, because they are rich, and give a few hundreds (the mere overflowings of their purse,) in charity, yearly, think that all will be well with them. The gaudy coach, the well-dressed livery-men, the extensive park, the wooded islands, the splendid castle, and the paradise of Lord Lorton, compared with the miserable hut, and disconsolate object I had seen, crowded in on my mind, and occupied my thoughts, till I arrived at

BOYLE.

So soon as I had given orders about my poney and lodging, I went to the doctor ; who, as I before mentioned, has a hundred and twenty pounds a-year for attendance on the poor in the town and its vicinity, and supplying them with medicine ; but, finding he had no instruments for “ cutting

rings from fingers," I went to Mr. Irvine, a respectable watchmaker, and requested him (to which he most willingly agreed,) to go, without delay, and ease the poor woman, by cutting the ring from her finger. Mr. Irvine told me, that women often come to him with fingers swelled by means of rings ; so much so, indeed, that he has scarcely been able to get a sight of the ring, and has been obliged to cut such rings, at several places, to detach them from the finger ; and that girls, even at the early age of nine or ten years, begin to ornament their fingers with rings.

It is curious to observe how men, in a similar stage towards improvement, agree in notions. Soon after the days of Romulus, the Romans wore rings of iron ; and, on many occasions, the ring sent to the bride by the bridegroom, was of the same metal. Some of the rings worn in Ireland being of base mixed metal, are not of more value than those used among the antient Romans.

Boyle may contain from twelve to fifteen hundred inhabitants ; but seems to carry on no manufacture worth mentioning, except some linen.

Whatever may be said to the contrary, the great body of the people, in this as well as many parts of the country, are again disposed to rebel. Expelled

from their cabins and little farms, by the grazing and monopolizing system, to seek for shelter in towns, where every thing is dear; or driven into bogs and mountains, where, by continual hard labour and economy, they can scarcely pick up a scanty subsistence, they anxiously wish for an alteration in the order of affairs, and if there be any truth in what they not only whisper, but often speak openly, thousands would join any leader who might hold out to them even a probability of success. I mention this, as I am sorry to think that these poor deluded people, (as happened to them in 1798,) may, by such commotions, bring themselves into unpleasant circumstances, if not to utter ruin.

To those who take a minute view of the interior and south of Ireland, the fire, which has been smouldering ever since the Union, seems ready to burst into a flame. Matters seem to have been carried almost to too great a length, between Britain and Ireland, ever to admit of either a sincere or lasting reconciliation. The great body of the people conceive themselves oppressed; and oppressed subjects, when driven to necessity, often become the most dangerous and inveterate foes. They are actuated by a spirit of revenge against

their former tyrants, which cannot be supposed to influence the natives of foreign countries.

I argued with a well-informed gentleman here, on the folly of the common people in harbouring such sentiments; and endeavoured to shew the impossibility of any man loving himself to purpose, who withdraws his assistance from the public: that every government is to be considered as a body-politic; and every man who lives in it, as a member of that body: that no member can thrive better than when they all jointly unite their endeavours to assist and improve the whole: that, if the hand were to refuse its assistance in procuring food for the mouth, they must both starve and perish together: and that when they, who are parties concerned in the same community, deny such assistance to each other, as the preservation of the community necessarily requires, their views in that case is ill-directed, and will have an effect contrary to what they intended. How many people are so senseless as to think it hard that there should be any taxes in the nation! whereas, were there to be none, those very people would be immediately undone. The little property which they possess, would be presently plundered by foreign or domestic enemies; and then they would be glad

to contribute their quota, even without an act of parliament. The charges of supporting a government are necessary things, and easily supplied by a due and well-proportioned contribution. And who can say that the taxes are not well-proportioned in this country; luxuries, and the higher orders in the community, being, in proportion to their rank, as heavily taxed as the poor. But in the narrower and more confined view, to be ready to assist our friends, upon all occasions, is, not only as it strengthens our interest, good, and an act of humanity, but it gives us an opportunity of lightening the burden of human life.

That many of the higher orders of the Irish are disaffected, appears from the sentiments of their members in parliament; from the harangues of the landholders at their political meetings; as well as from the steps now and then taken by government to check rebellion in the bud. But, that numbers of all ranks harbour ideas of revenge against the people of Britain, would appear from this, that the following song, with others of a like tendency, published lately in a splendid collection, and set to some of their finest national airs, has met with a favourable reception in almost every part of the country. The sentiments which this, and many

of the other songs breathe, may have escaped the notice of an Attorney-General, in the language of some *diabolus regis*, but like the tune, *Ca Ira*, among the French, are not, on that account, less calculated to feed the flame, which but too often threatens to break out. The poet would, no doubt, make us believe, that revenge for the death of Ufna, a Milesian chief, and Conor, king of Ulster, is meant; but, they who are better-informed on the subject, say, that what nearly concerns every British subject is more immediately aimed at.

AVENGING AND BRIGHT; a Song.

AIR—*Crooghan a Venec.*

Avenging and bright fall the swift sword of Erin
 On him, who the brave sons of Ufna betray'd;
 For ev'ry fond-eye he hath waken'd a tear in,
 A drop from his heart-wounds shall weep o'er her blade.

By the red cloud that hung over Conor's dark dwelling,
 When Ulad's three champions lay sleeping in gore—
 By the billows of war, which, so often high swelling,
 Have wafted these heroes to Victory's shore!—

We swear to revenge them!—No joy shall be tasted:
 The harp shall be silent, the maiden unwed;
 Our halls shall be mute, and our fields shall lie wasted,
 Till vengeance is wreak'd on the murderer's head!

Yes, monarch ! though sweet are our home-recollections ;
Though sweet are the tears that from tenderness fall ;
Though sweet are our friendships, our hopes, and affections,
Revenge on a tyrant is sweetest of all.

It has been remarked, that a country, which cannot be retained but by an armed force, is not worth the retaining. It has by no means been an easy matter to keep the rebellious spirit of the Irish in subjection. And, were it to be made a question, Whether, since the days of Henry the Second, the kings of England, in trying to keep the Irish in subjection, have not done both the Irish and themselves more ill than good ? much might be said on both sides : but, like the Copenhagen fleet, England was obliged to seize and keep Ireland, to prevent her becoming subject to France and Spain ; and the French from making her a stepping-stone in their invasion of England. But to return to Boyle.

Having waited on Mr. Irvine, at his house in the country, to thank him for his attention to my request respecting the poor woman who had the ring cut from her finger, I found him superintending the improvement of a farm, a number of acres of which he had inclosed and ameliorated, at the expence of above twelve pounds each. In a

small lake on this farm, drained lately, Mr. Irvine told me, that, among a variety of smaller ones, he found some large eels, with a kind of beard, and a blue-backed trout, above eight pounds in weight.

At Boyle Castle, a large house in the vicinity, lately purchased by government, and converted into barracks, there is one of the largest ash-trees I have seen, it being fifteen feet in circumference, at three feet from the ground, and yet seemingly on the increase.

Pliny, in his time, admired those trees, the shell or bark of which was large enough to be made into ships, to hold thirty people ; but what would he have said of trees in Congo, which, when hollowed out, make vessels to contain two hundred men ? There are some of this kind at Malabar, which are said to be forty feet in circumference. There is a sort of palm, some trees of which have leaves large enough to cover twenty people. The tullipot, a tree, which grows in the Island of Ceylon, and for height resembles the mast of a ship, is equally famous for its leaves, which are so prodigiously large, that, it is said, one single leaf can shelter fifteen or twenty people from the rain. There are apple-trees a thousand years old, and extremely large ; and, if we compute the quantity of fruit

such a tree bears annually, we must think with astonishment of the surprising fertility of a single pippin, which could furnish all Europe with trees of the kind ; and, in a few generations, produce plants enough to stock the surface of all the planets in the solar system. Cook's Voyage speaks of enormous trees, particularly on the coasts of North America. Certain it is, that the oak at Fairlop, on the border of Epping Forest, which must be confessed to be the largest tree in Britain, or Ireland, is thirty-six feet in circumference at three feet from the bottom ; and we are told that a cedar was lately blown down at Hendon, not far from London, twenty feet in circumference, at seven feet from the ground. Wallace tree, at the Torwood, on the banks of the Forth, some remains of which are yet to be seen, must have been large, since there is a tradition, that within it twelve men often sat with ease round a little table.

At Boyle fair, (it being the fashion) I found many of the girls had a petticoat tied double about their neck with a ribbon, so that, while there was none of it before, the petticoat flowed down the back, and about the shoulders, like a lady's mantle. Ladies often try to make their dress reflect beauty on the person. Here, in general, the persons of

these young women reflect beauty on their dress. There is something in real beauty and innocence, as well as in real religion, which the most artful cannot counterfeit.

I was amused with three beautiful trouts in St. Patrick's Well here. Having procured worms for them, of which I had learned they are fond, I now and then gave them one, and soon became a favourite with them. They were shy at first; but when, at intervals, I threw a worm into the well, one or other of these trouts, sometimes all three, came out instantly to seize it. But the worm, I found, became the *sole* and *undisputed* property of the trout that first got hold of it. If the worm, thrown into the well, were dead, the trouts seldom came near it; but, in proportion as it gave signs of life and activity, they the more eagerly snatched at it. When I tossed in gingerbread, biscuit, the kernels of nuts, and the like, into the well, sometimes the trouts, one after another, came, and, having touched it with their nose, as if to smell it, they went away. I got various kinds of flesh, raw, boiled, and roasted, as also various kinds of vegetable food, besides bread; but uniformly observed that the trouts preferred animal to vegetable substances. So alert are these trouts, that, when some

boys came to the well, and threw stones at them, they always got into some lurking-place in the side of the well before the stone reached the water, and never peeped out till some time after, and that too very cautiously, turning their eyes every way to see if danger were near. The water of the well being clear, I could see them perfectly, and observed their motions more than a couple of hours, at three or four different times. They are quite blue on their back, and seem extremely healthy; though they have been confined in this well, which is only three feet deep, and about as many wide, for years. However, as there is a rill perpetually issuing from the well, they have a constant supply of fresh-water.

The antients speak of a dolphin so tame as to permit a boy to ride on its back, and be directed by him: this is *inter incredibilia*. Many things, however, mentioned by Herodotus, and others, which formerly appeared incredible, are, upon investigation and experiment, found to be true.

Trouts are fond of human flesh. In the days of the Cæsars, if we can believe what is handed down to us respecting Caligula, it was not uncommon with some to feed the fish in their ponds with the flesh of condemned criminals. Pliny mentions one,

in a pond near Naples, above sixty years of age when it died.—There are *Anecdotes of Dogs*, three Volumes, translated from the German; but, besides what is said by Broussonet, in his *Ichthyologie decus*, and by Buffon, a book of well-authenticated anecdotes, respecting fishes, would, I think, be both amusing and useful.

As an anecdote of fishes—In a pond, in the garden of the Rev. W. Smith, Mansion House, Camberwell, in the vicinity of London, a perch, from three to four inches long, was observed, one morning lately, to swim backward and forward, near the edge of the pond, in a semicircular line, a number of young ones, extremely small, being stationed between the line she formed and the edge of the pond. On a snail, a worm, or any thing of the kind being put among the young, she would fly immediately at it, and drag it to a distance. When a horse-leech was put among them, she rushed on the leech like a fury, and, dragging it to the middle of the pond, left it, and returned immediately. A tolerably large frog, one day, being put among the young, she went immediately to the frog, got behind it, and, having partly driven, and partly pulled it to the middle of the pond, left it and returned as before. Soon after this she got two

other perches, somewhat less than herself, to assist her, each of which kept their station towards the extremity of the semicircle, hers being generally near the middle of it.

Every succeeding day the perch, with her young, shifted their station three or four feet from that they occupied the preceding day. During the eight days the pond continued unruffled by the wind, and her motions could be seen, she gradually enlarged the semicircle each day, affording her young, as they grew and were able to swim, a larger space for exercise and amusement.

Nor let it be thought impossible that a fish, not four inches long, could conquer a frog, much larger than itself. Small animals, it is known, can exert a far greater quantity of force, in proportion to their size, than large ones. By experiment we find that a beetle, put under a candlestick, can move it, though a hundred times heavier than itself. Whereas large animals, such as a horse, cannot lift up any thing ten times his own weight. The cause is this: the spirits of small animals, having but little way to go in order to extend their diminutive muscles, are thereby capable of exciting and making a greater number of exertions of their will in the same portion of time than large ones,

By the exertion of its will, for instance, a fly can move its wings much faster and with much greater force, in proportion to its bulk, than a fowl can.

It is well known that the whale, the hippopotamus, or river-horse, and other viviparous inhabitants of the deep, suckle and care for their young. Were we as well acquainted with the general conduct of herrings, cod, ling, mackerel, and other tribes of oviparous fishes, as we are with land-animals, though the contrary is generally supposed, we should, I suppose, find that they protect their young by every means in their power; and that, when the Great Author of Nature issued the mighty command to be fruitful and multiply, he inspired fishes, as well as land-animals, not only with the faculty of knowing, but also, when necessary, with a propensity to protect their young. If the hairs of our head be all numbered, and not a sparrow falls to the ground without the will of our Father, is it not reasonable to suppose that the same directing and governing Providence less or more extends to every thing that lives?

Having a boat in his pond, Mr. Smith observed that eels often buried themselves in the mud; but that, though thus buried, each has a hole, through which to look out and observe its prey.

There certainly should be a place and a fund, in every country, for the support of the insane-poor. In the vicinity of Boyle, which is certainly improper, they permit Nancy Doulon, though beside herself, to wander about, who, at the same time that she is young, is well made, and has by no means a bad face. Because I gave her a little money to go and buy something to eat, she wished to follow me into Lord Lorton's parks; but this I would not permit. There was something in her conduct which shewed that she is a lover of the other sex. This, however, is no uncommon thing with those who have lost their intellects. Some time ago a gentleman in Aberdeenshire, whose son was thus afflicted, went with this son to visit a gentleman in the vicinity, who had a daughter, a young woman, in the same situation. The two, somehow or other, met privately: a son was the consequence, and what was unexpected, and cannot be easily accounted for, this son, instead of being foolish like his parents, was found to possess a mind capable of the very finest polish. Unfortunately, however, he died when he arrived at manhood. Had he lived, he bade fair for being more than ordinarily accomplished and clever.

Leaving Boyle, and directing my course the

way of Sligo, the chief town of the county of that name, I came to a rising ground, near the old castle of Balnafad, where Loch Arrow, beautifully studded with wooded islands, presents itself to view. Considering the variety of exposure, fertility of soil, picturesque views, and means of improvement, few places are to be compared with this. * The cabins, however, scattered here and there, serve to damp the prospect, and call up the idea of penury and want. Nature has been kind in Ireland; and, were the rich more attentive to the poor, all would be well. To better the situation of the poor, something should be done. Emancipation, though it could be effected, will do but little. Before the country can flourish, the lamp of religion must be trimmed, the young must be instructed with care, and the indolent habits of the Catholics completely changed: in a word, the situation of the poor must be altered, or ruin will be the consequence. Unfortunately, almost every where Ireland presents only two classes of people; the extremely rich and the wretchedly poor. People of equal, or nearly equal fortunes, may float down the current of life without hurting each other; but it is a point of some difficulty to steer one's course in the company of the great, so as to

escape a bulge. Unless he were good, I confess, I would not choose to have my little country abode situate in the immediate vicinity of a very great man: for, whether I ignorantly trespass against him, or he knowingly encroaches upon me, *I* only am likely to be the sufferer. I can neither entertain nor be entertained by him on equal terms; for what is diversion and moderation in him, would, in me, be extravagance and ruin. There is property enough in Ireland, were it more equally divided. Till this happens, discontent will stalk through the country. It was the vast inequality of fortune that shook to the very foundation of the thrones, and overturned the peace of the Continent. Had the great body of the people not been oppressed, as those in Ireland say they are, *Buonapartè* never could have pulled its kings from their thrones, and turned matters upside down as he has done.

Nettles, thistles, dock-weed, charwell, and all kinds of weeds, are cut down in this part of the country. These being burnt, the ashes are sifted, and, having been mixed with water, and well kneaded, are formed into a kind of loaves, shaped like brick-bats, with a hole in the middle of each, through which a string is put, with a view to hang

them up to dry. Though the ashes of any kind of vegetable will do, those of fern and thistles are among the most valuable. These loaves, which may be of any shape, form excellent pot-ash, and will keep for twenty years if properly dried.

During the troubles with the Threshers, near Balnafad, a few years ago, a number of these (a thing not uncommon) came to a field, and were scattering the corn, after it had been cut down and bound up. The person to whom the corn belonged, with his sons, were watching, and desired the Threshers to desist; but, when they would not, fired among them; which killed one and wounded another: the rest fled. The farmer and his sons were applauded by the gentlemen of the country. What does not time bring about! He that was shot had been next-door neighbour for many years, and in habits of great intimacy with him that shot him.

Mr. Folliard, of Hallybrook, never dispossesses a widow at the end of a lease; but allows her a house and garden on his lands all the days of her life. Prompted by the same feeling, the Duke of Gordon, and a few other landed proprietors, in Scotland, do the same. To the disgrace of many of the landed proprietors in Ireland, and their

agents, widows are not unfrequently driven from the premises immediately on the death of their husband. This may be law, but it is not humanity, nor the way to attach people to the powers that are. It is pleasant to defend one's country; but, when a hardy peasantry, the best sinews of war, find themselves oppressed, the pleasure of defending it becomes next to nothing.

Near Ballysadare, on the river Arrow, I met a number of girls, who might be about sixteen or seventeen years of age, carrying turf in baskets on their backs. As they stopped to gaze at me, and seemed never to have seen an umbrella, which I had spread, as the sun was extremely bright, I asked one of them, how she liked to carry that load? So well (she replied) that 'I am certain I would die were I not employed in it;—or something of the kind. As they laid down their baskets, and, though they had neither stockings nor shoes, began to dance, I threw about a dozen of half-pence among them to buy pins; and left them.

There is scarcely any state of life great enough to satisfy the wishes of an ambitious man; and scarcely any so mean, but may supply all the necessities of him that is moderate. If people, however, will be so unwise as to work themselves up

to imaginary misfortunes, why do they grumble at Nature, when they themselves are only to blame? If we are to conclude ourselves unhappy, by as many degrees as there are people greater than we are, the major part of mankind must, at least, be miserable to a certain extent. If they who repine at their own afflicted condition would sit down, and reckon up how many more there are with whom they would not change cases, than those whose pleasures they envy, they would certainly rise up better satisfied from such a calculation. But what shall we say to those who create panics to themselves from the rustling of the wind, the scratching of a rat or a mouse behind the hangings, the fluttering of a moth, or the motion of their own shadow by moonlight? Their whole life is as full of alarms as that of a hare which has been often hunted; and they never think themselves so happy as when they meet with a set of creatures as timorous as themselves. Nine-tenths of the miseries of human life are imaginary; and it is somewhat curious to observe, that, though lord of the creation, and endowed with reason and reflection, man often renders himself completely miserable.

Had the girls abovementioned had the pride of

a boarding-school miss; or had they, instead of their simple and sometimes scanty fare, been daily pampered with high-seasoned food, they, probably, would not have been so happy. *Sana mens in sano corpore*, a sound mind in a sound body, not riches and imaginary greatness, are the chief ingredients in the cup of happiness. They could neither read nor write, but said they would like to learn.

At Ballysadare there are some fine water-falls; but what surprised me most was, that the rocks in the bed of the river, which seems to be a substance between a slate and a flint, is so hard, that, though the water has been rushing over them from generation to generation, perhaps ever since the days of Noah, the corners of these rocks are not the least worn down. Indeed, their sharp angles, being not in the least blunted by the water perpetually rushing over them, seems to shew, (though the contrary is a proverb,) that water does not always wear the stones. If the rocks here will work with a chisel, which I think they will, before exposed to the air, they might certainly be employed to much advantage in the foundations of bridges; for national monuments, and objects which require more than ordinary durability. Since many in Ire-

land are well acquainted with mineralogy in general, as well as petrology, lithology, gemmology, and the like, the inquisitive among them would find many things here not unworthy their attention. But it is the business, as well as interest, of the landed proprietors to enquire into the matter.

The solidity and durability of the foundation of bridges and great piles of buildings was, in antient times, considered a matter of much importance; but is, at present, perhaps too much neglected. For instance, the Temple of Diana, at Ephesus, mentioned in the Acts of the Apostles; the greatest and the most splendid ever erected, built on marshy ground, purposely chosen, as less liable to earthquakes, was founded on packs of wool, below which was a stratum of charcoal, well rammed. As the temple was built at the joint expence of twenty-two kings, and was no doubt the result of much research and experience, it perhaps would be worth the pains of the well-informed, among the subscribers to the bridges about to be built over the river Thames, and elsewhere, to enquire how far charcoal and packs of wool, below the pillars, would be useful. The Society of Arts, &c.

at London, certainly hold out rewards for the consideration of subjects less important than this, it being next to the method of tempering glass, and stone-ware, so as to make them bend and twist, like horn; in other words, not be so easily broken—certainly a matter of much importance. The Romans, when they built bridges over broad and rapid rivers, were accustomed to found them on packs of wool; and, I have reason to conclude, that the one built by Trajan over the Danube, about the end of the first century, part of which remains to this day, was founded in this manner.

As wool can be so compressed as to repel water, air, and every external object, common sense says it must be a good foundation for heavy piles of building, and better than wood, which cannot be so compressed as to expel air, the consumer of all things. And I have little doubt but that, if the foundations of the temple of Diana, which were laid nearly three thousand years ago, or that of the bridge over the Danube, which was built seventeen hundred years ago, were now to be laid open, the wool, owing to the entire exclusion of the air, would appear, in many parts, as fresh as when first put there. It is on this principle that nuts have been found in

the middle of planks, after some hundred years, as fresh as when they dropped from the branch that produced them.

SLIGO.

THIS town, which may contain from twelve to thirteen thousand inhabitants, forty years ago consisted of only a few mean-looking houses. Of late, some men of property, having bought a piece of ground, and built some showy houses, let them; and went on building, having found this the way of making most of their money. One reason why Sligo has of late become so populous is, that many, driven from their farms and cabins, to make way for the grazing and large sheep farms, not knowing what to do, nor where to find employment, have come to reside here.

Sligo is situate ninety-four miles north and west from Dublin; and what adds to its beauty is, that the sea is on the one hand, and on the other Loch Gill, four miles long, and so deep, that a first-rate man-of-war might sail in it.

At Sligo, the sexton, year after year, cuts down the nettles, thistles, dockweed, hemlock, &c. &c.

growing in the churchyard; and, having dried and burnt them, sifts and bakes up the ashes for pot-ash, which, as it hurts the fabric less than the pot-ash in use, and whitens better, seldom wants purchasers. The rule holds with regard to vegetable pot-ash, and vegetable dyes; they not only do less injury to the fabrics to which they are applied, but have a more durable effect than minerals. Many of Sir Joshua Reynolds's colours are beginning to fade, he being too fond of mingling mineral with vegetable dyes. It certainly would be advantageous for sextons in general to imitate the conduct of the sexton of Sligo. The sale of the ashes would add to their income, and to the raw materials of the country; and, were the poor in the different parishes employed in preparing, as above particularized, the ashes of the weeds which grow on the sides of the road, the seeds of which are often blown about, to the great detriment of the neighbouring fields, it might add not only to the good of the country, but to their own comforts. The weeds allowed to grow and come to seed on the edges of the roads, in most parts of Britain and Ireland, are not only hurtful to the improving farmer, but a disgrace to the police of the country.

The skellachs, so called, but which in some parts are differently named, having a yellow flower, growing among corn, and often overtopping it, being of the nature of mustard, might, so far as my experiments have gone, by extracting the essence by pressure, or otherwise, be turned to advantage. It is certain, that the prunings of the vine, in general thrown away, by being cut into pieces, an inch or two long, and put into a vat or mash-tub, in the same way as is done with malt, and having boiling water poured on them, produce an excellent diet-drink, of the nature of wine; and with the acetous fermentation, may be made into excellent vinegar. The productions of the Author of Nature are all, some way or other, useful; it is owing to our ignorance if they be not. There is a fine detergo-balsamic quality in the blooms of genesta, or broom; thousands of bushels of which, in the season, might be procured for a mere trifle. The bloom of furze, or gorse, as it is sometimes called, (*genesta spinosa*,) infused in a tea-pot, and used when going to bed, is admirably calculated for promoting perspiration and sleep; for exhilarating the spirits, and preserving the skin soft and warm to remote old age. The expressed oil of these is of a fine detergo-balsamic

quality. In the bark of the twigs of the lime-tree and elm, particularly that species which is vulgarly called the *witch-elm*, there are fine materials for making paper, easily procured by maceration, or steeping, in the same way as is done with hemp and flax. The fibres of the bean-plant, which are also easily procured by maceration, and which (to be noticed afterward) constitute a substance between hemp and hair, may be applied to many valuable purposes.

In the flax of broom, a specimen of which I sent to the British Museum, and for the discovery of which the late Sir George Wright, Baronet, and a society of gentlemen offered me shares of more than two thousand pounds in the concern, to allow them to take out a patent for it, which was done, (and which was among the last public deeds to which the King signed his name,) there are fine materials for making paper, and for various other important purposes; while, as is known, a decoction of the twigs, or tops, forms an excellent diuretic and cure for the dropsy. Nettles and rushes, as they contain excellent flaxy particles, by being formed into a pulp, like that of which paper is made, and mixed with a pulp from woollen rags, might be formed into *artificial leather*. Cer-

tain it is, that the more opulent of the Chinese have soles to their boots and shoes of a composition of this kind. With her own labour in making them, and with painted canvass, for upper-leathers, those ladies who are fond of economy, and can make their own shoes, might smile at a new tax on leather, and have a pair of neat, *indoor*, shoes, for less than a shilling. Nor need ladies of small fortune be ashamed to make their own shoes. A certain great personage, and her illustrious daughters, took lately, I understand, lessons from a regularly-bred shoemaker; and many of our fine ladies, of late years, have done the same.

When cut young, and mingled with straw or hay, nettles become excellent fodder for cattle, particularly cows; increase their milk, and, in the opinion of some, keep them from epidemical disorders.

In most places there is evidently too little attention paid to *polypodium*, or common fern. Gunner, in his History of Norway, when speaking of fern, says, the young curled leaves are boiled and eaten, like asparagus. Some of the Norwegians cut off the succulent laminæ, and brew them, adding a fourth part of malt. If infused in water,

the tender part of fern becomes good food for sheep, and other cattle, which they readily eat, and grow fat on it. Fern-roots are used by the physicians; and, it is certain, that the natives of New Holland roast and eat them. As the ashes of fern form an excellent soap-lie, so they yield a salt, which, with sand, makes the finest glass. And here permit me to observe, that window, as well as all other glass, being a compound of sand and the ashes of some vegetable, the appearance of that vegetable, be it fern or not, is in general visible, in a frosty morning, on the glass of the window. The fact is obvious, and may be seen by every one; but the question is, how the salt in the glass comes to attract the frost, so as to form the appearance of the plant of which it is composed. It is for those who have studied the subject more than I; to answer the question.

In the course of my experiments in the great garden of Nature, I find horse-chesnuts of more use than is generally supposed. The tree, which is not a native of the British Isles, is so called, because the chesnuts are good for horses. The expressed oil is excellent, and may be applied to many practical purposes. The husks may be converted into glue; and, in Silesia, and other parts

of the Continent, they are an important ingredient in the manufacture of snuff. In Saxony, soap, candles, and tapers, are made of them ; and the bark is said to be an excellent substitute for Peruvian bark. After macerating for twenty-four hours, and washing them well, horse-chesnuts become excellent food for poultry, pigeons, &c. and, on being dried, will keep for months. Of horse-chesnuts the chemists might have oil of chesnuts, essence of chesnuts, chesnut-soap, chesnut-powder, *aqua chesnetica* and *cortex chesneticus*, or strengthening bark.

It is surprising how long it takes, on some occasions, to establish the adoption of the most natural, obvious, and useful ideas. In the navy, for instance, where rice is often served out to the ship's company, the water in which the rice is boiled, is generally thrown overboard ; though of more value than the rice distributed to the men. Were there a law that the water in which the rice is boiled, be mixed with the grog of the ship's company, besides a saving of water, it would be attended with the most beneficial consequences. Rice, like barley-water, it is well known, corrects the pernicious qualities of spirits, and affords a

very nutritious beverage. It is an excellent remedy in all inflammatory cases, and affections of the chest; especially when there is cough and irritation about the fauces, or jaws. It is an useful diluent and demulcent in strangury and nephritic complaints. Among the antients, it was their principal medicine, as well as aliment, in all fevers and acute diseases. It also possesses strong antiseptic and antiscorbutic properties. This being the case, the fiery deleterious particles of the spirits, served out daily to the ship's company, might partly be counteracted by the healing vegetable particles proceeding from the rice; so that, independent of economical considerations, many important purposes would follow, were some regulation of the kind adopted in the navy, and ships on long voyages. Something of this sort certainly should be adopted in the dram-shops and punch-houses in Ireland. And were those, who are in the habit of taking spirits and water before they go to bed, aware of the fine balsamic qualities that grog possesses, when made of water in which rice has been boiled, they would never drink any except what is made of it. In inns and coffee-houses, there should always be rice-water ready for those

who call for spirits and water. It is needless to mention, that grog and dram-drinkers, would make better husbands, did they attend to this.

Physicians may smile at one, not bred to the profession, pointing out what they should recommend; but I speak from experience, and must say that Nature is bountiful to us; nay, so rich in her gifts, that they can no more be numbered than the drops of water in the ocean. How many things do we require for a life of sixty years, for eating, drinking, clothing, and for the conveniences of life, as well as for pleasure and amusement? From the king to the beggar, in all situations, conditions, and ages, each has his peculiar wants. What is adapted to one, will not suit another; and they all require different means of subsistence. Yet we find that Nature can answer all these demands, and that each individual is supplied with all the necessities of life. The sea affords subsistence to numberless creatures; the plants and trees constantly bear seed, and become fruitful. Beneficent Nature varies her riches, that one place may not be exhausted; and, when some sorts of plants or fruit begin to diminish, others are produced; and it is so ordered, that the experience and tastes of mankind should lead them to the most abundant productions.

Nature is a wise economist, and takes care that nothing be lost. Insects, we see, serve as food for larger animals, which, in their turn, become useful to man: if they do not afford us food, they furnish us with clothes, and the means of defence: if for none of these, they at least supply us with salutary medicines. Even when diseases sweep off entire species of animals, Nature repairs the loss by the increase of others. Not even the dust, the carrion, or putrid matter, but has its use, either as food for insects, or for manure to enrich the earth. How beautiful is Nature! Her finest clothing requires only light and colours. She is abundantly provided with them; and the scenes she presents, are continually varied, according to the points of view in which they are seen. Here the eye is struck with the beauty of form; there the ear is charmed with melodious sounds, and the smell is gratified with agreeable perfumes. In other places, Art adds new embellishments to Nature by a thousand industrious works. The gifts of Nature are exuberant; her riches are spread over the whole earth: and she varies her bounties according to the different countries. By means of commerce she connects different nations; and the hands through which her gifts pass, make them the more valuable

by the continual circulation. When we consider all this, the conduct of the sexton of Sligo seems nothing more than what Nature intended ; and it will give me pleasure, if what I have said induce others to follow his example.

But not to digress too far.—At Sligo I found a gentleman, an excellent surgeon, and well acquainted with the healing art, who, though he lately renounced the doctrines of the Roman Catholics, seems yet attached to their way of thinking. Many of his old acquaintances think that, for the step he has taken, he will certainly be damned to all eternity ; and, not long ago, in a large company, a priest told him that this would be the case, if he did not retract, and again become a Catholic. Even yet I found him hesitating, and, though a Protestant in profession, a Catholic at heart.

Our Saviour said, “ By this shall all men know that ye are my disciples, if ye love one another ; ” yet so much do the Roman Catholics and Protestants here seem to hate one another, that they abhor the very thoughts of even lying, when dead, in the same church-yard. Having a burying-place of their own, at the abbey, the Catholics will not permit a Protestant to be buried near them ; nor will the Protestants permit the dead body of any

Catholic to be laid among theirs. The improvement of a people cannot be great, nor their religion worth much, when such prejudices exist. In the grave, in the language of Job, "the wicked cease from troubling, and the weary are at rest: there the prisoners rest together; they hear not the voice of the oppressor: the small and the great are there, and the servant is free from his master."

Notwithstanding that nitrogen gas, or foul air, abounds more in some parts of Europe than in others; and that every country is healthy, or the contrary, in proportion to the quantity of oxygen, or vital air in the atmosphere; yet I could not agree with a physician with whom I fell in here, in thinking that the only reason why the West Indies is less healthy than Europe is, that there is less oxygen in the air there than in Europe.

Heat, to a certain degree, it must be confessed, destroys the oxygen in the atmosphere, and renders it less fit for respiration; but, considering the perpetual vegetation going on in the West Indies, and the tendency of vegetables to emit oxygen, I am of opinion that the mortality of Europeans, in that country, is not owing to the defect of oxygen in the atmosphere, but to their not sufficiently guarding themselves against sudden cold during

the night, when the pores of the body have been more than ordinarily opened through perspiration during the day.

It has been observed, that of all Europeans in the West Indies, Englishmen are the shortest lived, and that the French live longest; owing to their being in general more temperate in their eating and drinking.

An extravagant, though young man, whom I had sometimes occasion to see here, made me reflect on the saying, That many an unmarried man has a numerous family (of vices) to support. In his company, I could not help hinting, that a poor man in an obscure hut, supporting a rising family by his industry, must not only possess more real happiness, but be a much more useful member of the community than a rich man, proving hurtful by his example.

As in most other great towns, there are too often to be found here a set of industrious-idle beings, who are harassed and fatigued with a daily succession of care and trouble, because they have nothing to do; always in a hurry, but without business; busy, but to no purpose; and taking abundance of pains to shew they are good for nothing. Officiously good-natured, they are eternally run-

ning up and down to serve their friends, without doing them any good. There is another sort, who are so concerned lest you should find out they are mere cyphers in life, that they overact their part—appear at public places, looking about eagerly for one with whom they have no business, and wanting to be asked to stay, that they may have an opportunity of telling you they cannot possibly do it. People of this cast always subscribe their letters with a *yours*, in great haste; though they write you only because they have nothing else to do. It is not our being busy and officious that will procure us the esteem of men of sense; but the intending and contriving our actions to some useful purpose, and for the general good.

To enable a young man to form a plan of conduct to which he may safely adhere through life, two things are necessary. First, that he acquire a clear idea of the nature, and establish a full conviction of the obligations, of morality and religion. Secondly, that he study his own particular capacity, temper, relations, and condition in life. The former is necessary, as the basis of every genuine virtue; the latter, as the means of defending him against seduction, and for giving consistency and stability to his character. His first concern, therefore, should

be to know what is good, and why it is so. He should then pursue his journey through life in a steady course of manly virtue, unseduced by the allurements which may assault him on the right hand and on the left.

On the rising ground, on the south-east side of Sligo, where a camp was formed in 1798, there is an extensive, beautiful view. Indeed the hills all around have a curiously fantastic appearance; particularly Malachwheel, to which, in fine weather, the people go on Sunday, to drink and amuse themselves. It is a generally prevalent custom with every person who visits Malachwheel, to carry up a stone with him. In consequence of this custom there is, at the top of it, a cairn, or heap, which, at the distance of eight or ten miles, appears like a farm-house. I endeavoured to ascertain the origin of this custom, but could not.

Like those at Ballysadare, already mentioned, some of the rocks about Sligo are extremely hard. Near the top of many of the hills certain strata, not unfrequently, project horizontally over those below them, like the roof of a house over the walls. This, with the sudden and bold aspect of the mountains, and their frequently grotesque shape, gives the country all around a novel and

highly interesting appearance. In a word, as ploughs, carts, harrows, &c. go here on Sunday, and all kind of manufactures are carried on, the moralist and theologian, the geologist and lover of landscape-painting, the antiquarian and observer of men and manners, will find ample field for the exercise of their talents. An agent too from the Society for the Suppression of Vice would find business enough.

The appearance of a house on the top of Malachwee calls up the idea of the works of man. The greatest works of man, however, excite an idea of his own littleness, while those of the Creator fill the mind with awe, wonder, and adoration. A view, from the top of Malachwee, of the scenes about Shigo, induces reflection, inspires sentiment, and excites feeling. In the vicinity of the town, the grand, the beautiful, and the sublime, are ideas which present themselves superior, in some points of view, to any, either in Scotland or England. But pure minds alone are capable of duly appreciating the beauties of nature. They are lost on the admirers of worldly pomp and greatness.

As there is a similarity of sound in the words *Malachwee*, the mountain here, and *Owyhee*, the island in the Pacific Ocean where Captain Cook was killed; perhaps, as the Teutonic, or Celtic

language seems to have been that spoken by Noah and his sons, who peopled the nations, there may be something in the appearance of that island and the mountain here that induced the inhabitants, in former ages, to give them names so similar. Like the Hebrew, the proper names imposed by the Celts are all significant of some prominent feature in the object named. The same, it seems, is the case with the languages of Otaheite, Owyhee, and countries where the aboriginal language continues to be spoken.

A couple of swallows, having lately built their nest by a window near Sligo, shewed their parental regard in a way not unworthy of notice. While the family, where the swallows had their nest, were one morning at breakfast, they heard something fall on the outside of the window. On enquiry, they found that nearly one half of the swallows' nest had fallen, and that the young ones, only a week old, were in the most imminent danger of falling also. While the whole family were alarmed for their safety, the mother of the young ones came; and, on observing what had happened, gave a sudden cry, which soon brought her mate. The old ones, for a minute or two, flew about, screaming and crying in an uncommon way, and then went off like light-

ning, but returned in a few minutes with a number of others. On seeing the misfortune, these fell to screaming also, and then flew away; and, without a moment's intermission, came one after another with materials for repairing the nest, which they continued to do assiduously, till the young were out of danger. This instance of parental affection puts me in mind of another: A vessel having arrived lately at Perth, and lain there for some time, the sailors observed that a couple of sparrows had made their nest where the bracings meet near the top of the mast. When the cargo was sold, and the ship re-loaded, she began to move. By this time, the sparrows having young, flew about, seemingly much agitated. As the vessel proceeded towards Dundee, a distance of twenty miles, the old ones attended; going sometimes to the one and sometimes to the other side of the river, for food to their young. When tired, they rested on the mast about the nest. The sailors often put crumbs and victuals on the deck for the old ones, but they did not come and take it while they could find food elsewhere. However, when the vessel turned to the southward, and entered the bay of St. Andrews, some miles from land, the old sparrows, which still attended, began to chirp in a very uncommon way, and then

came down on the deck to take up the bread, &c. left for them. After the vessel had arrived at Kincardine, on the banks of the Forth, and made a voyage of more than seventy miles, having begun to hop about the nest, the young ones, at length, came on the deck, not much afraid, and, after some time, flew away. It is curious that, notwithstanding they, as it were, associate with man, we never see a tame swallow. The reason is obvious: they feed flying; and either remove to warmer countries in winter, where they find plenty of insects for food; or sleep in the clefts of rocks, vacancies of old buildings, and other retired places.—But to return.

At Sligo, some time ago, a lady could not be persuaded but that she had swallowed a fish-bone, which stuck in her throat; with the thoughts of this she pined away for weeks, and would have died had not the physician, who had observed the fatal effects of a deluded imagination in others, taken a fish-bone in his pocket; and, pretending he had at length discovered the bone, and pulled it out, shewed it her. The lady was satisfied, got some medicines to ease her throat, which she had hurt by straining, grew better every day, and is now perfectly well.—As imagination both kills and cures,

a book of well-authenticated anecdotes of the effects of imagination on the animal frame would, in my opinion, not only be amusing, but serve to illustrate the connection between mind and body ; a connection which we feel, but which we cannot comprehend. As an instance of the effect of imagination, or to whatever other cause it may be attributed, take the following.

Some years ago, a Mr. St——t, tenant of a mill and farm in the upper part of the county of Banff, being himself young and healthy, married a young healthy woman ; but they had no children. After they had been seven years married, as they anxiously wished for children, they were induced to go to one Willox, an old man, and a well-known character, about twelve miles distant ; who, among other curious arts, pretended to cure barrenness. Mr. St——t and his wife, having communicated their business, and paid their guinea, the usual fee, Willox took some water from the river Spey, and having filtered it, said some Latin prayers over it, using at the same time some uncommon gestures ; then put it into two wine-bottles, and gave it to St——t and his wife, desiring them to say their prayers as usual, and each to take a wine-glass full, about bed-time. “ Do this,” he said,

"and *my life for it*, you will have children." The good man and his wife took their horses, went home, did as they were desired, had a fine boy in about nine months ; and have had five or six children since. Mr. S——t himself told me this ; and, when I smiled, said, " You may think what you please ; but I thank God that I at length had the sense to apply to Willox."

In former times, in Roman Catholic countries, cures were sometimes performed at the tombs of the saints and martyrs. On coming to a south running well, a tolerably well-informed person told me, that wonderful cures had been performed by drinking of the water. On smiling at the idea of a spring having virtue because it ran south, I was answered ; " How do you know but that, as in the days of our Saviour, people were cured according to their faith ; so, in modern times, on people firmly believing that on coming to a south-running spring, they will be cured ; the power of God being ever the same." On this appeal to the faith, in other words, to the imagination of the patient, I gave up the argument, and left my friend, as I do my readers, to judge for themselves. But to return to Sligo.

Men-midwives would be killed by the husbands

in many parts of Ireland. They, with apothecaries, are, however, now beginning to be sometimes employed. A man-midwife gets about a guinea for a visit, which is generally paid beforehand. One of these, lately, who had not been paid before, having got something wrapped in a paper given him by the lady's husband, put the little parcel into his pocket without looking at it. Curiosity inducing him, soon after he had left the house, to see what the parcel contained ; he opened it, and found five shillings carefully enfolded. Thinking himself insulted, the doctor threw away the paper with indignation, and returned in order to remonstrate on being paid so insignificant a trifle for four or five visits. An explanation taking place, the doctor learned that he had received a five-pound note, which, however, had disappeared before he returned to the place where he had thrown it away ; and he never recovered it. When the same doctor was syringing a lady's ears, who had been long dull of hearing, he roared out, " Do you hear now ? " " No," she replied.

There happening to be a ball and concert, when I was at Sligo, I took care to be one of the party ; where, if you except feathers and fictitious ornaments, I saw a number of polite, good-looking

people; and as well-dressed as I have seen at a Lord-Mayor's ball in London. Among those who tripped it with the light fantastic toe, I observed a colonel, a M. P. &c. but not any baronets or nobility; there being scarcely any, so far as I know, except a certain Marquis, connected with the county.

Having bidden adieu to Sligo, I hesitated whether I should proceed to see Ballyshannon, and the Salmon-leap there; but, it being my general determination rather to visit the interior, and having no letters of introduction to the westward of Sligo, except to the bishop of Killala, (who, I had learned, was not at his palace, but at that time on a visit elsewhere,) I directed my course eastward, to Inniskillen, by the way of Manor Hamilton.

At Hazlewood, the seat of Mr. Whyne, beautifully situate on the banks of Loch-Gill, about three miles east from Sligo, I observed many improvements. The park, which is extensive, is surrounded with a stone wall, and a belt of wood; and the improvements going on without it, in the vicinity, as well as within, shew Mr. Whyne to be a man of an enlightened mind, of good taste, and a lover of his country. Did landed proprietors, (as before observed,) like Mr. Whyne, live

on their estates, and give employment to the poor around, it would be a happy thing for Ireland, and save the expence of supporting an army to awe the people, and keep them in subjection.

Observing, as I proceeded the way of Manor Hamilton, a fine stout old man, sitting at a door, with a child on his knee, which I afterwards found to be a great-grandchild, singing lillybaloo to it, I entered into conversation with him, and found his name to be Mason. He told me, as my boy went on with the poney, that in the year 1739, the year of the great frost, he and his father were deer-keepers to a gentleman near Athlone; that they had fine work in killing them that year, the deer not being able to run with the cold; that, one winter, six or seven years after, when there had been a great fall of snow, many thousand cattle were lost, whose bodies were found, three or four months after, not much putrified, being covered with snow; that weddings were formerly much more expensive than now, both among poor and rich, there being much more dancing and drinking at them, as well as fighting; that, though it sometimes happens at the present day, fighting was much more common at fairs, and public meetings, as whiskey was cheap, and the O'Connors, who were ba-

nished, hated the O'Briens: that, when he was a boy, there were many fine oaks, and other trees, in the country, which are now cut down: that though one took home a sheep or beast he had found on the hills, and killed it, they did not then make such a work about it as they do now.

Among other things, Mr. Mason told me, that, about sixty years ago, being then deer-keeper to Mr. Whyne's father, he married the housekeeper, who, he added, is now an old ugly hag, and, when he married her, as he afterwards found, was much older than she pretended. In short, I found him stout, nimble, and active; and, though considerably above ninety, disposed to enter again into the land of matrimony, if his wife should die, which, he told me, he hoped would be soon.

Having got a lease, soon after his marriage, of fifty acres for twenty-one years, at five pounds a year for the whole, with a clause that, at the end of the lease, he, or his heirs, should be paid for *whatsoever* improvements had been made on it, Mr. Mason set to work, and with levelling, draining, inclosing, buildings of various kinds, and other improvements, he has an account to give in, equal to the value of the whole farm: so that he and his daughters, his only children, who are all well-

married, are perfectly satisfied that the farm will be theirs. Though he pays only five pounds for it, the farm is worth nearly a hundred pounds *per annum*. Mr. Mason walked a couple of miles with me; and while drinking some whiskey, which he seemed not to dislike, told me, that the fine roads all around Sligo, as well as the other seaport towns in Ireland, had made the potatoes, oats, and every thing dear; but that the people would not suffer them to be advanced to a much higher price; that there are yeomen, mounted and unmounted, training every-where, for no good purpose. "These," continued he, "are glad when you mention the word *rebellion*. It is their pay, and being put on permanent duty," added he, "that keeps them quiet. Withdraw that, and the men trained to arms in Ireland will be its ruin." I was sorry to hear the old man talk in this manner; but he insisted, that the training of so many men to arms would be the ruin of Ireland. "It is an easy matter," he said, "for government to put arms into the people's hands; but it will not be alike easy to disarm them."

"In the days of Queen Elizabeth," added he, "the Earl of Essex was wont to say, that she might as well cut their throats as send soldiers to Ire-

land. If peace come, and many of the Irish be disbanded, it will require great numbers of soldiers from England, to keep the disbanded men quiet ; and many will fall in the attempt.

“ England was obliged to try to conquer Ireland, especially, when she began to extend her commerce to the East and West Indies. Had she not, she would have found every harbour in it a nest of pirates. If she continue to oppress the poor, she may depend that, with the permission, if not the assistance, of many of the natives, Ireland will one day be made a stepping-stone to the subjugation of England.”

Soon after I left this by no means ill-informed old man, I fell in with a poor country farmer, going with his son, a fine youth of about eighteen, to Inniskillen, to be enlisted. Though sorry to part with him, the father did not discourage the son's entering the service ; as he was, with the consent of the son, to get the eleven guineas of bounty, to pay his rent, and ease his hands, as he expressed it. A son-in-law being with them, who had only one hand, told me that he lost the other in the plains of Maida, and that when his wife, who was there, saw part of his arm shot away, she was glad as he was himself, since they would

get home again to their native country with the pension.

In several places, near Manor Hamilton, I observed pits, where they had been digging for silver, and which they continued to do till within these few years, when it was given up, as not worth working. Silver ore, and particles of silver, like pin-heads, frequently occur hereabouts: and I myself picked up some as I went along the road.

Formerly, on the old road to Manor Hamilton, which lay through a hilly district, but thinly inhabited, travellers were frequently robbed and murdered. But, since the road has been changed, and brought more into the valleys, an improvement made lately, murders and robberies are less frequent; many of which, to the disgrace of the inhabitants, were of the most shocking and barbarous kind.

MANOR HAMILTON.

AT Manor Hamilton, an inland town, thirteen miles east from Sligo, containing a thousand inhabitants, and where there is scarcely any kind of manufactory, I found a number of the yeomanry

at drill, laughing and talking, in the ranks, and giving evident symptoms of not being under proper subordination. After drill, some of them came into the inn where I was, and began to swear and blaspheme, and soon got drunk. This made me determine not to stay there all night, though before they came in I had thoughts of it: I therefore desired my boy to take the poney, and proceed eastward, but, as usual, not to go out of sight.

About a mile from the town, while I was still walking, the boy about two or three hundred yards before me, a man in blue clothes, accompanied by a soldier, coming up, and asking questions, told me, they supposed me to be a stranger. After some general conversation, the man in blue said, "As, Sir, I am a soldier, and an officer; and, from your writing so much at the inn, I suspect you a spy; you must therefore come back with me."—"If you are a soldier, (said I,) where is your commission? By the articles of war, no soldier ought to be seen out of doors without his uniform. I know not whether you are a soldier or not; and, therefore, as you have no uniform, and, by your own confession, have no commission with you, I am not obliged to go back; nor will I."

When I said this, he was putting out his hand to take me by the collar. It being a lonely place, in a hollow, a hedge on each side, about two miles from any town, and the sun about setting, I began to suspect they meant to rob me. I was the more convinced of this, as, though not the same clothes he had on in the inn, I recollected his being in the room at Manor Hamilton, and not far from me, when, from among others, I was looking out a particular bank-note, I had reason to conclude would be got easily changed in that part of the country. Going, therefore, backward, and keeping at a distance, he still following me, in the attitude of taking me by the collar, I pulled the small sword out of the handle of my umbrella, which I generally carried with me, as formerly mentioned; and said that, if any of them touched me, they must do it at their peril. On this, the man in blue kept off; but the soldier drew nearer.

In my early days I had learned to play a little at cudgels, and to use the small-sword; and now, for the first time in my life, found use for all the knowledge I had attained in the art of self-defence. My sword, being longer than the soldier's bayonet, enabled me to keep him at a distance. Observing, after some time, that he did not know either the

outer or inner guards, I hit and cut his arm, which made the bayonet fall ; then pushing him back, I stooped down suddenly, and seizing the bayonet, threw it over a hedge among grass. In the meantime, the man in blue, having run to where some pales and bushes were put to fill up a gap in a hedge, tore out one of the pales, and was approaching, threatening to dash out my brains. Fortunately, at this critical moment, my boy, having looked back, and suspected something, came up speedily on the one hand, and some of the yeomen on the other ; which, no doubt, was the means of saving my money, if not my life. Leaving them in the hollow, looking at one another, and the soldier holding his arm, I proceeded with my boy as fast as I could, and put up at a small inn on the road, at which I arrived in about an hour and a half. Afraid they might follow me, though I did not tell any in the house what had happened, I slept little ; my small sword being on the table at my bed-side, and the cross bars, already-mentioned, fast screwed on the door. Over and above thirty guineas in gold, part of which I had obligingly got from Mr. Marshall, already mentioned, the banker at Tralee, I had a considerable sum about me, and was determined neither to lose my

life, nor money, without an attempt to preserve both. And here I must observe, that, notwithstanding what happened to me here, in general, if a man give no offence to the inhabitants, he may travel with as much safety through Ireland as through any part of either Scotland or England. Had I looked out the bank-note on the road, or in some private corner, where nobody saw me, I suppose I should have got no trouble.

At Currywian, on the borders of the county of Cavan, near where the counties of Cavan, Leitrim, and Fermannagh meet, observing a small farm neatly inclosed, and in the way of improvement, the country all around being in a very unimproved state, I stepped into the house, under the pretence of enquiring for the nearest inn, and entered into conversation with the people; when, on praising the neatness of his house, and improvements, the landlord, a man about forty, told me, that, a few years before, having been at a cock-fight, and lost all his money, as frequently happens, he enlisted in the militia, to get something to pay his rent, and was resolved to give up the farm, it being scarcely worth the keeping; but that, having gone with the regiment to Dublin, Carlow, and other places, where he saw the

ground well-improved, and many who improved it growing rich, it occurred to him that, as he had a lease, his ground, if improved, might do well too. He, therefore, wrote to his wife not to give up the farm; got himself bought off from the militia; and, having returned and improved his farm, he was now in the way of doing well; "so might many, (he added,) were it not for the whiskey and their indolent habits."

Notwithstanding the improvements in the polished parts of Britain, it is astonishing how slowly the arts improve in the interior of Ireland.

Here I found the mills without fanners, and the people obliged to carry out the shelled grain to clean it, and bring it in again; when all this might be done by mill-fanners, with a belt, or rope connected with the water-wheel, to set the fanners a-going. But improvements are still wanting in many places at mills, bridges, country-churches, and the like, where the public at large are alone concerned, confirming the old saying, that "What is everybody's business is nobody's."

On enquiring why Miss Pridewell, who has large estates between Manor Hamilton and Inniskillen, and is approaching the decline of life, has not been picked up by some fortune-hunter or

other, I was informed that, having observed her countrymen, though flattering and fawning before marriage, too often tyrannical after it, this lady has determined to live single till she finds one who she is certain will have sense, judgment, and feeling enough, not to treat her in this manner.

In my way to Inniskillen, I came to Loch Macnean, which is nine miles long. As much of the ground in the vicinity is converted into grass, I found that eighty young men and women had left this part of the country, and gone to England, and some parts of Scotland, in quest of employment.

There had been a fight here, I found, a short time before, at a fair, between the people on the different sides of the Loch; and, as they express it, many a red skull was there. Hundreds, I found, had engaged in it; women as well as men. Every stall in the fair was thrown down. The fight interrupted the market for three hours; and would have continued much longer, had it not been for Captain Fawcett, a man of much influence, and extensive property in the country. One man, I found, had nearly got three fingers knocked off by the stroke of a stick. Old and young, Catholics

or not Catholics, engaged willingly in this fight, or were dragged into it; yet scarcely one could tell how it began, or what was the cause of it.

A law to prevent whiskey being sold in fairs, and lessening the tax upon small-beer, would certainly be an improvement in Ireland, in more points of view than one.

After a debauch, many take an oath to drink no whiskey for a given time; sometimes a month, and sometimes more. They generally keep this oath; but often indulge many a longing wish for the expiration of the time; and, not unfrequently, sitting up all night, begin to drink by day-light in the morning of the day limited in the oath. I fell in with a party at an ale-house in this part of the country, nearly all drunk on an occasion of this kind, where the oath had been taken and kept for three months.

There being an abundance of water-mint, and other aromatic herbs about Loch Macnean, as well as many others of the lakes, bogs, and marshy places in Ireland; these, with the red and white betonies, next to tobacco, our best cephalics might be turned to good account. But what shall we say to the want of improvement here, when, at Hillingden Common, only a few miles from Lon-

don, wild chamomile and other herbs of considerable value have been, for many generations, suffered to rot and decay. The inattention of man, with regard to many of the gifts of Providence, is, were his thoughts as our thoughts (which the Scripture denies), more than sufficient to induce him to withdraw these from us.

At Claggan-Well, in the parish of Cluny, about seven miles from Inhiskillen, the water drives a mill in a few minutes after it rises from the spring. Like Holywell, in Flintshire, which it much resembles, this spring sends up, perhaps, not less than thirty tuns in a minute. Holywell, if I recollect right, emits about forty-two tuns every minute: the machinery of several manufactories being driven by it within less than five hundred yards from the fountain.

When viewing such springs as this, one is naturally led to consider whence they come. It is well known, that all great rivers are formed by lesser ones; and that those again owe their rise to the rivulets which run into them; and the rivulets to the springs and fountains. But whence do the springs proceed? The question is difficult; we know so little of the internal structure of the earth, nine hundred feet being the greatest distance to

which men have as yet penetrated into its bowels. The rain, however, and the snow, and, in general, all the vapours that fall from the air, furnish a great part of the water which flows from springs; consequently, rivers and springs are very rare in the Deserts of Arabia, and in parts where it seldom or never rains. These waters make their way into the earth, till they find beds of clay: there they accumulate, and become fountains; or they collect in cavities, which afterwards overflow, and the water gradually gets through crevices, great and small, falling towards the bottom, to which, by its weight, it naturally inclines. Thus the water continually flows, and forms itself subterraneous currents, with which other currents mingle; and, by their union, compose what is called a vein of water; but seldom so large as this at Claggan-Well.

In some countries, the springs do not owe their origin entirely to the waters that fall from the atmosphere; for there are, on several high mountains, considerable springs and lakes, which do not seem as if they could be produced entirely by snow or rain. There are many springs which yield an equal quantity of water, at all seasons, and more, sometimes in hot and dry weather, than when damp and

rainy. There must, of course be other causes, both for the rise and supply of springs. Many of them are produced by vapours, which are carried up into the atmosphere, and driven by the winds towards the mountains, or, by the power of universal attraction, are drawn towards these great masses. The atmosphere is more or less full of watery vapours, which being driven and pressed against hard and cold rocks, condense immediately into drops, and thus swell the springs.

From various circumstances, it would appear that there are caverns, which, by a communication with the sea, or lakes, contribute to form springs. The sea-water, having passed along subterraneous channels into these great cavities, rises in vapour through a number of crevices, and forms into drops, which, falling again with their own weight, take sometimes quite another course; because water cannot always penetrate where the vapours do. All these, with other causes, may tend to the formation of springs.

As I approached Inniskillen, I fell in with a fine looking young man, a serjeant in the army, carrying letters of importance from Sligo to Inniskillen. He told me, as we travelled along, that, having been for several years at an academy in the

vicinity of London, he entered an apprentice, and was bred an attorney; that, about the time his apprenticeship expired, he fell in love with a young woman, who visited at his father's, and matters were so far settled that her father came up near a hundred miles from the country, to see him: and, being satisfied, had appropriated, as his own father had done, five hundred pounds to put them into business; that, having taken a house, he was about to wed the young woman, when, to his utter astonishment, he found her, one Sunday, in one of the boxes in Kensington Gardens, permitting a young man, an acquaintance of his own, to use very indecent freedoms; that upon this, he lost in some measure the use of his intellects, could not apply himself to any thing, took to drinking, and, at last, enlisted into the militia; that his mother, who continued attached to him, frequently remitted him pecuniary supplies, always advising him not to extend his services, which he as often promised never to do; that, when she sent him money to the island of Jersey, (where spirits are cheap, and smuggling, even yet, is carried on to an amazing extent,) he spent it all, and, to raise more, he with other drunken companions, extended his services, and bound himself over to soldiering for

life; that, no sooner had he done this, than he repented—began to reflect on the thought that, to gratify an abominable propensity to drink, he had rendered himself a slave for the term of his existence. These, he told me, and the reflection that, for some time after he had entered the army, he had lived a very dissolute life, often crowded in on his mind, and made him unhappy; but that, resolving to lay aside such conduct, he had, some time ago, married a young woman at Sligo, and was extremely happy; she being as fine a woman as ever was born, and he having no fault in her but that he could not get her advised to wear either shoes or stockings, she not being used to them, nor ever having any till those he gave, when they were about to be married.

As there are many now in the ranks, particularly in the cavalry, who have got an university-education, and been well brought up; nay, some who, in their former days, when they rode out, had generally a livery-servant to attend them, I the more willingly listened to this sensible, fine-looking young man's conversation, but could not help smiling at the only fault he attributed to his wife.

INNISKILLEN.

THIS is a tolerably neat place, may contain about three hundred inhabitants, and is the chief town of the county of Fermanagh. As there is scarcely any manufacture carried on here, except a trifling one of linen, it would be but a dull place, were it not for the military, two or three thousand of whom are generally stationed here; they having excellent barracks, and cannon to defend them.

When viewing the barracks, I observed the drummers of one corps, nine in number, with long rough goats-skin aprons, reaching nearly to the ground.

The different counties in Britain and Ireland, like the petty princes in Germany, seem to have the foolish vanity of vieing with one another in nothing more than in the richness and fantastic dress of their drummers and military band.

In the Roman Catholic Chapel here, one Sunday morning, I found a tall, sensible-looking young woman examining a number of girls, of various sizes and descriptions, on the Roman Catholic catechism; and, at the same time in a different

part of the chapel, a young man catechising a number of boys, some of them nearly advanced to manhood. While I continued there (which was more than an hour) they examined the young folks on scarcely any of the duties of Christianity, or the ten commandments, but chiefly about saints, relics, martyrs, the pope, councils, and the traditional precepts of the church. Taking me for a priest, the children, as well as the teachers, were attentive, and seemed pleased with my listening to them. This with them was a revising day: so that I heard all they generally learn out of the catechism. Did our dukes, duchesses, and great people go and see, in person, what goes on in the Sunday and Charity schools to which they send money, this would have much more effect in forwarding the education of the youth, than ten times the money they bestow. What they generally give is nothing in proportion to their income. Their attendance would indeed be a matter of some moment, and afford a living testimony that they really desire the instruction and moral improvement of the poor. For the rich to send money towards the education of the poor, and recommend it to these young creatures to go to Sunday-schools, churches, and the like in the evening, while they

themselves attend routes, and card parties, is, as it were, pointing out the way to heaven to others, but themselves travelling in a widely different path. Example has always had much more influence than precept. When they grow up, these poor children, it is to be feared, will be more ready to imitate the *example* than the *precept* of their patrons; a part of the prayers of these young people should be, from the conduct of many of the great, and the influence of their example, "good Lord, deliver us."

The bishop of Killala was school-master at Portora, a liberally endowed school, in the vicinity of Inniskillen, but did not teach any, there being in the deed of grant of the lands, a clause that the schoolmaster is not obliged to officiate as instructor, except in a certain way, without pecuniary remuneration. The people of Inniskillen, &c. finding their children taught in this *certain* way, choose rather to send them elsewhere, and pay for them. Thus the two thousand pounds a-year, the bounty of government for the good of the poor, becomes of no use, except to an individual and his family. May not such persons as these be justly styled, like the barren fig-trees, cumberers of the ground? Drones they are, who feed upon that for

which they labour not ; and, like the sluggard in the Proverbs, prey upon that which they took not in hunting.

The house at Portora, with lands attached to it to the extent of two thousand pounds a-year, is large and extensive ; the very shell having cost nearly two thousand pounds. It was built and paid for in the same way as the glebe-houses, in Ireland, in general are ; which is this : the incumbent, when he wishes a new house, having given in a report to that effect to the bishop, with a plan and estimate, which must not exceed what arises from the living in the space of two years, in general obtains permission. The incumbent, who must pay for the house in the mean time, on producing this, is entitled at his removal, or his heirs at his death, to two-thirds of the whole expense from his successor. When the successor leaves it, or dies, his heirs are entitled to one-half of the whole expense from him who succeeds, and his heirs again to a fourth ; and so on till all is paid. Owing to this law, some clergymen apply to the bishop for a house, who, on obtaining permission to build, commits the execution of the work to a friend, enjoys the house for some time, and then, when he leaves it, contrives matters so that the three-fourths

of the price is nearly all he himself paid, and his friend, who built the house, has, at the same time, had a good job.

The Rev. Dr. Burrows, the present schoolmaster at Portora, is evidently not only an excellent scholar, but a successful farmer. Till I visited his farm, which is extensive, I had seen no good lucerne in Ireland ; and scarcely any places where potatoes are planted, hoed, and dug by the plough.

Country-people being, in general, much attached to antiquated opinions and customs, the Doctor endeavours to exhibit in his fields the modern methods of farming on market days ; that the farmers may see and learn, when passing and re-passing to and from Inniskillen market.

As in the county of Limerick, and other places, there is here a large proportion of bitumen, or oleaginous matter in the soil ; nay, so much so, that clods of earth heaped on one another, being once set on fire, will burn of themselves without any mixture of coal, and become ashes, which, when spread on the ground, make it extremely productive. When at Portora, Dr. B. was busily employed in burning these. But, notwithstanding all their improvements, many of the best-informed in Ireland, I find, often sow nothing but grass in

their best fallowed fields. Having convinced Dr. B. that, if sown thin, barley would not hurt the grass-seed, nor prevent them from springing, I got him to promise to sow barley in a field, in excellent order, in which I found he meant when the season arrived, to have sown nothing but grass.

It is surprising that the Irish, notwithstanding that many, of the gentlemen especially, are well-informed, do not pay more attention to cabbages; being extremely wholesome and nutritive, they would form an excellent variety in the way of food for the common people; and, in general, with some share of attention, would prove a valuable crop. An English acre has been found to produce four thousand eight hundred and forty-six cabbages, some of them weighing nearly forty pounds, the whole amounting to six thousand stone. In many parts of Ireland, they have no conception of the value of turnips, parsnips, carrots, lettuces, onions, and the like; though it would be their own interest, as well as of much advantage in a national point of view, nor do the landholders seem to encourage the poor to cultivate these. Though the rotation of crops, the change of seed, the cultivation of turnip, potatoes, &c. &c. have come in place of fallowing, the generality of improvers in Ireland seem not to

know that long fresh dung is more economical than rotten: this species of manure, as has been lately proved, generally losing more than one-third of its value by not being speedily ploughed in.

Fitzherbert, a judge of the common pleas, in 1525, was the first who wrote on the subject of agriculture in England. The celebrated Gerrard, in the latter part of the reign of Queen Elizabeth, was the first who taught the culture of potatoes. Some translations from the French and other languages made their appearance about this time; containing, however, so little to the purpose, that Britain obviously possessed a superiority in agriculture even at that period.

From the commencement of the reign of James the First to the unhappy period of that of his son Charles, hardly any document relative to husbandry can be met with. Since the revolution, however, and particularly during the present reign, agriculture has been progressively and wonderfully improved; societies, as already remarked, have been formed in many parts; and every thing that money, industry, and genius, can effect, has of late years been attempted.

Among the writers who chiefly deserve notice for promoting these improvements, the name of

Young will ever be illustrious for his "Farmer's Calendar," and his "Annals;" but the whole of the modern art of husbandry is to be found in the system of Dickson, who, in his great work on "Practical Agriculture," has reduced to order the labours of a thousand modern writers and experimentalists. The County Reports, published by the Board of Agriculture in England, are monuments of industry and enlightened and useful research, which will reflect a lasting distinction on the age which produced them. The agricultural societies at Dublin, Cork, &c. &c. bid fair for being extremely useful.

In an island in Loch Erne, in the vicinity of Inniskillen, there is a round tower, or penitentiary, of the same kind with those already mentioned, curiously arched over at the top, the whole roof being supported by a large carved key-stone. It is curious to observe the accuracy with which this key-stone fits and supports the whole. In the present day we have made some improvements, but the knowledge of our forefathers seems, on the whole, not to have been inferior to ours.

The seat of Lord Belmore, situate about a mile from Inniskillen, on the border of Loch Erne, has a beautiful front, nearly as extensive as any in

Britain ; the whole being of Portland stone floated thirty miles up the lake, after it had been landed at Ballyshannon, in the bay of Donegal.

Bidding adieu to Inniskillen, I directed my course by Timpo and Fintinach, for Omagh, the chief town of the county of Tyrone.

As I travelled along, I found the inhabitants beginning to adopt the characteristic air of industry, even among the Roman Catholics ; and, in some of the schools, the children making considerable progress in the common branches of education : but with regard to agriculture, as in the south and interior, the spade is much more used than is consistent with economy and the improved state of the arts. A good digging-machine is certainly an object most heartily to be desired.

There are large tracts of bog in this part of the country, in some places fifteen feet deep, with a stratum of white clay, mixed with shells at the bottom. The geologist and accurate observer of the works of nature can best surmise how the shells came here ; or whether the clay be shells in a state of decomposition. Having poured aquafortis, or nitrous-acid, (some of which I generally carried in my budget,) on the clay, I found the effervescence, in some parts considerable, indicating

the substance to be of the nature of marl. But of marl, as a manure, many of the people in Ireland have no conception, never having seen it; nor perceived the effect it produces on most kinds of soil.

At the bridge of Drumragh, where I found it necessary to put up all night, (but of my accommodation there I cannot much boast,) I found that the word *entertainment* on the sign-post, means scarcely any thing but that whiskey, the grand elixir, and, with many, the cure for all disorders, is on sale. In Ireland they take whiskey to cool them in warm weather, and to warm them when cold.

FINTINACH.

At the inn in Fintinach, where I put up all night, the landlord, whom I had asked to partake of what I was drinking, among other things, told me, that the Rev. Mr. * * rector of O—h, in the vicinity, and the Rev. Dr. B——s, of K——h, soon after their coming to take possession of their livings, some years ago, let their tithes, and agreed with the tenants at a certain sum during their in-

cumbency; which, (the livings being among the best in the country,) the tenants never doubted would be for life. This being done, the people in both parishes began immediately to improve and put much new ground under the plough. In a few years, however, finding that, in consequence of the improvements, the tenants had made the tithes, in each parish, if let a-new, would fetch nearly double, the rectors have agreed to exchange parishes: this single act completely disannulling the agreement between the rectors and the parishioners. Thus the rectors again have their tithes to let; and, instead of one thousand pounds a-year, each will, in all probability, realize nearly double that sum. The one, I understand, gives as an excuse, that he has an expensive family of sons and daughters to support; the other, that he has a numerous rising family, for which it is his duty to provide as well as he can: both arguing, *mutatis mutandis*, with pretty nearly a fellow-feeling.

Many of the church-livings in the north of Ireland are in the gift of the Provost and fellows of Trinity College, Dublin; and are generally better than those in the south, the fields being more under the plough.

As the grounds on each side of the road, from Timpo to Fintinach, are, in many parts, high, presenting a mixture of hill and dale, of fertile and barren soil, of well and ill cultivated spots; so the country, from Fintinach to Omagh, to which I next directed my course, is not greatly different, only the river, which runs into the sea below Londonderry, becomes more conspicuous, and presents a greater variety, as well as beauty to the eye of the traveller.

OMAGH,

Situate nearly in the centre of the province of Ulster, and about twenty miles north and east from Inniskillen, is a thriving town; containing nearly three thousand inhabitants, and is daily increasing; not only on account of the linen and other manufactures there carried on, but also by reason of the people here, as almost every where, being driven from their farms into towns by monopolizing farmers. The houses, in many parts of Omagh, are not unsightly, nor the streets so irregular as in the towns in the south. Indeed, in Ireland, as one proceeds northward, cleanliness and

neatness become more the objects of regard among all ranks.

In the barracks at Omagh, which are extensive, I was surprised to see such store of all things. Mr. Hamilton, the store-keeper, who has been many years in the army, and has more than once travelled with the army over most of the states of America, explained every thing to me, and satisfied me that government, though they hope for the best, are prepared against the worst, and have nothing to fear from the discontent of the people, as any attempt they could make to alter the government, would soon be crushed by the numerous forces quartered and in motion, through all parts of the kingdom.

Presbyterians become more numerous as you advance northward; but, through the increasing numbers of dissenters from them, I am afraid the hook which has caught the clergy, will not retain the people. The truth is, the people already are beginning to be less under their influence, since the Presbyterian clergy, in the north, have been allowed something yearly from government; it having made them, in the opinion of many, less diligent and dependent on the people; who, though not fond of parting with their money, yet like to see their clergy depending on themselves.

From Omagh, by Newton Stewart, to Strathbane, the country is, in some places, tolerably well cultivated, and factories, bleach-fields, and marks of industry, become more and more numerous.

Many of the Roman Catholics, who long stood out, and could not think of their daughters being confined to the house, seeing the conveniences, the neatness, the dress, the ready cash, and the various etceteras enjoyed by the Protestants, who apply themselves to business, have begun to encourage their daughters to spin, and their sons to mount the loom : example in this, as in every thing else, having much influence.

Strathbane is a neat town, that has sprung up of late ; containing about three thousand people, who are all for the most part manufacturers of linen.

At the inns here, every thing is charged as high as in the city of London ; three shillings each night for a bed ; two shillings and six-pence for a lunch, or snack as they term it ; a shilling for a glass of whiskey ; one-and-sixpence for tea and a bit of bread ; and two shillings for breakfast, provided you eat any more than a thin slice of bread and butter. The conduct of the people at the inn, where I took up my sojourn, reminds me of what

one reads concerning some of the inns in Germany; where, as is said, a person stands and observes how much every one eats, and makes them pay in proportion to their eating, and not as they do in Britain; where, if you sit down to dinner, breakfast, or any other meal, though you do not eat more than a sparrow, you must pay as much as a *Dr. Samuel Johnson*, who, on some occasions, is said to have devoured nearly a leg of pork!

LIFFORD.

THOUGH Lifford is on the skirts of the county of Donegal, being not a mile from Strathbane, which is in the county of Tyrone; and though it does not contain above five hundred inhabitants, yet, for the accommodation of the judges on the northern circuit, it is the town where the assizes for the county of Donegal are held.

In Lifford, where are barracks, and always great numbers of soldiers, it is, I understand, a kind of consolation to parents when a daughter dies; as most of the young women in this town, and the

vicinity, are either ruined or decoyed away by the military.

A man was hung at Lifford, lately, for a most atrocious murder ; the circumstances of which are as follows :—Being connected in stealing sheep with a notorious sheep-stealer, he told his partner that he was afraid his wife, who knew of their transactions, would inform against them, she often having threatened to do so. The man who was hung, was determined to seduce her, in order that she might conceal *their* conduct, lest he should divulge hers. For this purpose he went to her, when he knew her husband was from home, with a view of accomplishing his design. Having tried every other method in vain, he proceeded to use violence. Upon this, she took up the tongs and struck him on the face. Matters at length proceeded so far, that he took the child that was in the cradle, and putting it in the fire, held it there till it died ; and then proceeded to murder the woman, by cutting her throat ; but she, grasping it with her hand, saved her life at the expence of having two or three of her fingers nearly cut off.

At St. Johnstown, which is but a few miles from Lifford, and where I stayed some time, I fell

in with Mr. Macbride, parish-priest of Droghmore, and assistant to the Catholic bishop of Derry. On inquiring what could be the reason, why the low Irish, in most parts of the country, wish for the French to come and bring about a revolution? Mr. Macbride, who, I knew, had travelled through most of the states of America, and was at Paris during the Revolution there, represented the state of the French, in general, as most wretched; and said, that if the Irish knew one half of the misfortunes of the people in France, they would by no means wish for a visit from Buonaparte.

When reprobating the rapacity of the priests in the south and interior of Ireland, in customarily charging two guineas from the very poorest couple for marriage, Mr. Macbride told me, that in the diocese of Derry, and, in general, over all the north of Ireland, a priest cannot charge more than five shillings for marrying a couple, and that they often accept of much less.

The river Derry, which flows into Loch Foyle, near Londonderry, begins, at Strathbane and Lifford, to assume a majestic appearance, and at St. Johnstown becomes navigable.

As you proceed northward, the names of Muray, Irvine, Hamilton, Stirling, and others, tell you

that you are approaching a people different from those in the south and interior. The cast of the face too is different. But to describe the features is not an easy matter; the face being like, yet unlike, that in the west and south-west of Scotland, and seems composed of the Scotch, Spanish, and other faces, settled into a stationary form.

There are, to a good physiognomist, peculiar beauties attached to the various faces of the different districts in Ireland; but it is not easy to say which approaches nearest to what Hogarth calls the *line of beauty*. I confess, I think the fine, round, plump, well-coloured face; and the firm make of the people in the south approaches nearer the figure of an Adonis and a Venus de Medicis, than the long visage, pale look, and generally thin make of the people in the northern counties; where stir-about, oatmeal-cakes, Scotch faces, Scotch customs, the Scotch language, and haters of the Catholics, become more and more common, till you imagine yourself altogether in Scotland.

Though there cannot be a doubt that all mankind, however disseminated over the globe, sprung from one parent-stock; yet the influence of climate, civilization, government, and mode of life, has created sensible diversities in colour, form,

and stature. The boundary of a river, the intervention of a hill, custom, accident, or fashion, may sometimes occasion shades of distinction, which the slightest observer cannot but recognise. On the other hand, long-continued intercourse will assimilate two nations by degrees ; till, at length, the difference between them will be imperceptible. There are, however, some broad lines of distinction between the same species, which it is the business of the naturalist to remark, and the philosopher to explain.

In taking an extensive view of our species, there do not appear (as a sensible author observes,) to be above five or six varieties, sufficiently distinct to constitute families ; and in these, the distinctions are, perhaps, more trivial than are frequently seen in the lower classes of animals. In all climates, man preserves the erect position, and the natural superiority of his form. There is nothing in the shape or faculties which designates a different original ; and other causes, connected with the climate, soil, customs, and laws, sufficiently account for the change which they have produced.

The polar regions exhibit the *first* distinct race of men. The Laplanders, the Esquimaux Indians, the inhabitants of Nova Zembla, the Greenlanders,

and other northern nations, may be considered as forming a race of people, all nearly resembling each other in stature, complexion, habits, and acquirements. Born under a rigorous climate, confined to particular aliments, and subject to numerous hardships, it seems as if their bodies and minds have not had scope to expand. Diminutive and ill-shaped, their aspects are as forbidding as their manners are barbarous. The tallest do not exceed the height of five feet, and many not more than four. In proportion as we approach the North-pole, mankind seems to dwindle in energy and importance of character, till we reach those high latitudes that forbid rational, if not animal life.

The *second* great existing variety in the human species seems to be the Tartar race, whence it is probable that the natives of the northern regions originally sprang. They all have the upper part of the visage very broad; the lower narrow, and approaching to a point at the chin; their eyes are small, their noses short and flat, their cheek-bones high, their eye-brows thick, hair black, and complexion olive. In general, they are of the middle stature, strong, robust, and healthy. Some of the tribes may be, comparatively, handsome; but,

according to our notions of beauty, they all fall very short of that appellation; and the Calmucs, in particular, are said to be not only ugly, but even frightful.

The Southern Asiatics constitute the *third* variety in the human species. The natives that inhabit the peninsula of India, are easily distinguished from their more northern neighbours. In stature and features they bear a strong resemblance to Europeans; they are slender and elegantly formed; have long, straight, black hair; and, not unfrequently, Roman noses. Their colour, however, according to the diversity of climate, varies from pale olive to black; yet *mogul* signifies, in the original language, a white man.

The women are very delicate, but have nearly the same complexion as the men. They early arrive at maturity, and their beauty suffers from the encroachments of age by the time they have reached their thirtieth year.

The negroes of Africa form a well-defined and striking variety of our species, which may be called the *fourth*. This sable race is extended over all the southern parts of Africa; and, though there are of various shades of colour and features, all may be grouped with propriety in the same picture. Their

eyes are generally of a deep hazle ; their noses flat and short, their lips thick and prominent, and their teeth of the whiteness of ivory.

The *fifth* variety of the human species we find among the aboriginal Americans, who are as distinct in colour, as in their place of residence, from the rest of the world. These are generally of a red or copper colour ; with less variation, however, than might be expected in such a diversity of climates.

The *sixth* and last grand division of the human race, and the most elevated in the scale of being, comprehends the European, and those of European origin ; among whom may be classed the Georgians, Circassians, and Mingrelians, the natives of Asia Minor, and those of the northern parts of Africa, together with a part of those countries which lie north-west of the Caspian Sea.

The inhabitants of countries so extensive, and so widely separated, must be expected to vary greatly from each other ; but, in general, there is a striking uniformity in the fairness of their complexions, the beauty and proportion of their limbs, and the extent of their capacity. Arts, which are but partially practised, or little known, in other countries, are here brought to the highest perfec-

tion: and among the natives of the countries now under consideration, the highest endowments of the understanding, the best virtues of the heart, whatever can improve or adorn human nature, are to be found in a supereminent degree.

In the north of Ireland, one sees human nature in an attitude different from what she appeared in the south; and every new attitude in which she appears, affords pleasure to the mind. It is owing to this that we read with delight the voyages of Cook, and others, who have depicted human nature as differing from what she had appeared before; and it was with the hopes of contemplating men and manners, in circumstances varying from those with which we are acquainted, that makes the death of Mungo Park, who had set out a second time to explore the interior of Africa, so much to be lamented.

But, notwithstanding that Mungo Park's discoveries are lost to us, what variety in the human species do we not observe in our own country! what an astonishing assemblage of conformity and diversity! Nature, at all times, and among all people, is ever the same; and yet we find that, of all the innumerable multitude of men spread over the earth, perhaps not less than a thousand mil-

lions, each individual has a form peculiar to himself; particular talents and countenance, which, to a certain degree, serve to distinguish him from any other. It seems as if the Creator, in his wisdom, chose to vary, to the highest degree, all his works, as far as was compatible with the essential construction peculiar to each species. All the creatures on our globe are divided into three grand classes; minerals, vegetables, and animals. These classes are distinguished into kinds; and the kinds again into numberless individual species. Hence it arises, that there is no creature on earth without some peculiar discriminating resemblance to its own class or species. There is no species that has not a relative connection with others. From this assemblage of uniformity and diversity are derived the order and beauty of the universe. The difference observable in the various countries proves the wisdom of the Most High, who chose that each being should have its certain place, and has so wisely ordered the whole, that it would be impossible to change the connexion or distinction he has made between them; for even the minutest works of Nature, those which can only be viewed through a microscope, discover such union and variety, harmonizing together, as must

necessarily raise our souls to the contemplation of the infinite wisdom of the Great Creator and Lord of the Universe.

If the inclinations and dispositions of men were not so diversified ; if their tastes and tempers did not induce them to adopt different modes of life ; if there were not so much variety in their genius, their way of thinking—in their faces, voices, gait, &c. human society would soon become a melancholy desert. There is no rank of men that can do without others. Each country, each district, has its peculiar advantages ; and, if they were common to all, there would be neither connection nor commerce among men. On whatever side we cast our eyes, we everywhere find the most admirable harmony and proportion : all is perfect, and all is planned for the general good ; all is in the most regular and exact order. The whole is linked together with wonderful art, and all the parts combine to attest the power and wisdom of Him who formed all things.

Musing on the variety of the works of Nature, and the wisdom of Providence in forming no one of the human race, nor of the inferior animals, and perhaps, no two created objects exactly alike, I arrived at Londonderry.

LONDONDERRY.

THIS city being partly seated on an eminence, has a noble appearance as you approach it. The streets, which are in general straight, and kept tolerably clean; the Square, or Diamond, as it is called, in the middle of the city; the neatness and elegance of many of the houses, and the dress as well as address of the inhabitants, make one pleased with the city, and not disposed to bid it a hasty adieu.

Londonderry, which contains above ten thousand inhabitants, is so called, because it was built by the company of London adventurers that settled here, in the reign of James the First, who, it having been forfeited, gave them most of the lands in the county. It is situate near the mouth of the river Derry, about a hundred and six miles north and west from Dublin; and the general aspect of the city is considerably increased by its venerable walls in many parts yet entire, and the gradual descent of the ground on all hands, particularly towards the harbour. Some of the gates, instead of being knocked down and destroyed, as

at London, and in other places, have been lately rebuilt, and beautified; the taste of the people here being quite different from that of the people in London, though both sprung from the same ancestors.

Though there are many Catholics in the city, and others of all persuasions, yet the great body of the people are either Presbyterians or Episcopalians.

The hundred and eighty Presbyterian clergymen in the north of Ireland, who are formed into presbyteries, and have one general central synod, which meets yearly in some central place, to settle disputes, are a good deal nettled, I find, that the clergy in Scotland will neither admit their licences, nor permit any who have taken a licence in Ireland, to preach in their pulpits. Dr. B—ck, one of the Presbyterian clergymen in Derry, reprobated this conduct in strong terms, as a mark of illiberality, and a contracted spirit; nor was he satisfied when I informed him that they were necessitated to do this, in order to prevent ignorant interlopers from getting into the church, as had often, till of late, happened in England.

There is something, however, noble and praiseworthy in the conduct of the bishops of England.

In London, and near the universities, where young men have the means of improvement near them, and the livings are good, the bishops ordain scarcely any but such as have a degree from an English university. In the north and west of England, where the livings are small, and the universities at a distance, the bishops, on finding well-behaved, well-informed men, wishing it, admit such to holy orders, if they have not a degree from an university.

The bishop here, brother to a certain nobleman, has a splendid palace, and his living (among the best in Ireland,) is reckoned worth at least ten thousand pounds a-year. The late bishop was earl of Bristol; and, whatever may be said by levellers, of the inutility of bishops, they are as respectable as any twenty-two men of the same rank, if not more so. I would as soon see a mitre on a carriage as a crown, or any other coat of arms. The truth is, the lands are as well, and perhaps better, in the hands of the bishops, than they would be anywhere else; and, whatever be the case in inferior departments, we seldom see a blockhead a judge, a commander-in-chief, or a bishop. Among the clergy in Scotland, there is scarcely any stimulus to industry, the highest living in their church being little more than a mere subsistence,

and very different from the *otium cum dignitate* of the English and Irish clergy.

It must be confessed, however, that since nearly five millions of the inhabitants of Ireland are Catholics, and scarcely a twentieth part of the population of the island of the established church, the religious establishment of the country is kept up at an immense expense, while, at the same time, it does little good. In an account of Ireland published lately, the author, as a sample of the dignified clergy, says, that one of the archbishops was a lieutenant in the navy; that a certain dean was a member of the imperial parliament; that a rector of a valuable living was an aide-de-camp at the castle. He adds, that there are *absentees*, even among the bishops, some of whom think it sufficient to visit Ireland, and reside there for a month or six weeks, in the summer; while others, preferring the enjoyment of society to a dull residence at the diocesan palace, fly from the uncultivated wilds and cheerless bogs by which they are surrounded, to mix in fashionable life, and participate, for years, in the pleasures of Bath, or London, without ever visiting Ireland. To the greater part of the sees there is attached an immense patronage.

More than half of the parishes are in the gift of the bishops, and many have at their disposal several benefices, from twelve hundred to four thousand pounds *per annum*. It is said that, were the leases on the bishop of Derry's lands out, the lands would let at above a hundred thousand pounds a year. Since many in Ireland have such vast sums yearly, for doing almost nothing, and thousands of thousands of the industrious inhabitants, notwithstanding a continued course of economical habits, are reduced to the most abject poverty, it is undoubtedly the business of government to interfere, and prevent the consequences that must necessarily follow the continuance of a system so ruinous to general happiness. The people see the evil; it is the business of our rulers to cure it. But the evil, it is to be feared, will soon cure itself. He, in the opinion of many, is blind, who knows Ireland, and does not see this. It is the nature of oppression to meet with opposition; of the efforts of wisdom and goodness to be immortal. Many places put us in mind of a William Tell, an Oliver Cromwell, and others of the kind, who have unexpectedly started up. The people should not be goaded too far. In their moments of fury they are

generally quite ungovernable. Certain it is, that they are more easily excited than restrained. Hence it is the business of government to take care, *ne quid detrimenti Respublica capiat*: for, of all tyrannies, that of the people is the most terrible.

Within Londonderry there are plenty of cannon, of various calibre, on the walls, and set up as posts at the corners of the streets. Many of these, which are now honey-combed within, and, consequently, unfit for service, were sent, as the inscription on them bears, by the Goldsmith's company, and others in London, to Londonderry, to defend the city during the troubles about the year 1642.

Though they have a jail and infirmary here; yet, so far as I saw, they have no lying-in, nor lunatic hospitals.

Many ships come here, in time of peace, from America, with flax-seed, and various other commodities, and they have also an export trade in many articles; particularly linen. For, as Cork is the most famous port for exporting provisions, Limerick for corn, and Dublin for miscellaneous goods, so Londonderry is celebrated for the exportation of linen.

Most of the coal used here, comes from Liverpool, and some from Airshire; but, notwithstand-

ing their proximity, there is not much intercourse between Scotland and this port.

The abominable custom of having iron spikes, *in terrorem*, at a little distance above the drop, in the front of their prisons, becomes less frequent as you approach the north. I observed no spikes here. To the feeling mind, such sights are unpleasant. Shocked at the sight of men hung in chains, like scare-crows all around London, our amiable queen, it seems, some time ago, recommended their being taken down. Were she to travel through Ireland, I have no doubt but she would signify a desire that the spikes, at the front of their prisons, should also be removed.

At Murray's inn, where I put up, (one of the best in town, and where every thing is charged as high as in London) the coach-horses and others go in at the great door, with the people : but, instead of turning either to the kitchen or parlour, proceed backward ; the nuisance occasioned thereby being immediately swept away into the back ground after them.

At a house where I saw written, " Lodgings to let," I enquired what they charged for the rooms a week ? " Fifteen shillings each," they replied.

To what the dearth of land, houses, provisions, and almost every thing, except potatoes, is owing, in Ireland, is more than I can conceive. When this is the case in a country where agriculture is yet in its cradle, the arts in their infancy, and commerce has made but a trifling progress, there must be something wrong.

Great numbers of people have of late emigrated from Londonderry to America; and no less than ten ship-loads of them, and their baggage, had lately gone, I found, from this port in the course of only one summer. Labourers go to America on account of the high wages; a labourer, in many places there, being allowed a dollar a day, while provision in many parts, is not a sixth part of the price it fetches in this country. Certain it is that, not long ago, wheat, at Kentucky, was generally sold at seven or eight shillings *per* quarter; and that children, in many parts of America, may be brought up nearly as cheap as pigs in Great-Britain and Ireland. Hence marriage and population go on in America; whereas, in some parts of Great-Britain and Ireland, owing to the expense of the necessaries of life, they are nearly at a stand.

Unfortunately the act passed, not many years ago, for regulating the conveyance of emigrants to

America, but which, according to many, was intended to prevent emigration altogether, has done mischief, and induced many to emigrate, who otherwise would not have thought of it. For, in emigration, as in other particulars, men spurn at the idea of restraint. By draining off the men, this act has also been in a peculiar degree injurious to females; and, were it not for hope, which travels with us through life, nor quits us when we die, it is certain that many of them would die at the thoughts of the gloomy prospects before them. In short, while the act has put it into the heads of many to emigrate, it has tended only to keep the wretchedly poor at home; in this, as in other matters of importance, government having overshot the mark, and done mischief, when they aimed at doing good.

The bridge at Londonderry, which is of wood, is splendid, and fully as long as those across the Thames at London. Each passenger pays a penny for liberty to cross it; a toll which, if possible, should be taken off.

The water which supplies the city, comes along the edge of this bridge, in wooden pipes, covered with turf, as the cheapest method of preventing the pipes being hurt by the sun and weather. At

that part of the bridge, which lifts up to let ships pass, the pipes are of metal. These bend down, and stretching along at the bottom of the river, spring up at the other side of the opening ; and, connecting with the wooden pipes, convey the water to the city. To cover the wooden pipes with turf may be economical, but it has an awkward, clumsy appearance. How far iron pipes, which have become so common, and are supposed to hurt the water less than lead, would do, the inhabitants should inform themselves. The late Sir George Wright, bart. found that stone pipes could easily be formed by machinery.

There is no tithe paid for either potatoes or flax in the diocese and county of Derry. The rectors applied for it, but were opposed by the people in a body ; and, after much litigation, both at Derry and Dublin, it was decreed, that nothing but grain should pay tithe : the tithe of the land under grain, independently of any other crop, being deemed sufficient for the support of the clergy.

Having stayed some time here, I directed my course north and east, by Ballykelly, Newtown-Limavady, and Coleraine, for the Giant's-Causey.

At Wallworth, near Ballykelly, the seat of the

late Mr. Berresford, there are some of the finest oak, and other trees, in Ireland.

BALLYKELLY.

THOUGH most of the people at Ballykelly are Presbyterians, they have one of the neatest spires, and parish-churches I have seen. By being neither finished nor carried up on the plan on which they were begun, many of the spires in Ireland, as well as elsewhere, have an extremely awkward appearance. Like an ox without horns, they suggest the idea that something is wanting. Spires, in former times, always sprang from the middle of the church; as they sometimes do at the present day, and were originally intended to represent the flame of devotion ascending to heaven. To a mind, therefore, having a facility in associating ideas, an ill-constructed spire calls up the idea that the ardour of devotion is impure, and not of easy ascent: the appearance, at least, has this effect upon me.

At Ballykelly, where I tarried some time, I found every thing Scotch; the Scotch language, Scotch

accent, Scotch customs, &c. When my landlady was informing me that her son was *donard* ever since he had a fall from a horse ; (meaning that he was stupid,) a man came to my boy, saying, “ Wha aught that horse ? ” (meaning, to whom does he belong ?) And the landlord having said to my boy, “ Carry the poney to the water,” the boy replied, “ No ; but the poney shall carry me.”

And here permit me to remark, that though one would think otherwise, there are nearly as many words in the Scotch as in the English language. In English there are about twenty thousand five hundred nouns, or names ; eight thousand verbs, or words denoting action ; nine thousand two hundred adnouns, or words denoting qualities ; and two thousand six hundred adverbs, making in all, with the other words of the language, considerably above forty thousand. Yet this does not much exceed the words spoken in Scotland, and to be found in their books.

On seeing my landlady here, now and then, take a tea spoonful of something when she coughed, I enquired what it was ; and found it to be honey and vinegar. She had been nearly dead, she told me, by a three-month's cough, and so much reduced, that she could not walk ; but that this had

almost completely cured her. She mentioned others on whom it had had the same effect. The recipe is: take of honey and vinegar each an equal quantity: put it into a tea-cup, or any thing at the fire, till, by stirring it, the two bodies coalesce. Take a tea spoonful, or two of this, when the cough comes on; particularly in the night; and you will soon find relief.

While the Earl of Bristol was bishop of Derry, he bought much land in this part of the country. The Marquis of Waterford has also vast tracts of land here, as well as near Waterford. Were the Roman Catholics to be emancipated, and the heirs-at-law to demand the estates which were forfeited in the days of King William, amounting to considerably above a million and a half of acres, there is no saying what might be the consequence. The estates forfeited in Scotland, in 1745, have been restored. Catholic gentlemen, it is said, consider the emancipation of the Catholics merely as a previous step to their demanding the forfeited estates in Ireland. The requiring, therefore, security from the Catholics, in the event of their being emancipated, is not unnatural in government; as, were they to require the forfeited estates, it might cause both trouble and expense; if not a rebellion. The

tithes and the estates are what the Catholics want: grant them emancipation, and these would be demanded next. This is the opinion of the *best-informed* in Ireland, and seems by no means improbable. Had the forfeited estates in Scotland not been returned, the claims of the heirs to the forfeited estates in Ireland would not have operated in their mind so powerfully.

All along from Londonderry to Coleraine I found frequent groupings of females at their spinning-wheels, and my poney was more than once afraid of the noise of the looms and warping-mills of the weavers.

COLERAINE.

THERE are about five thousand people in Coleraine, who are mostly all employed, one way or other, with the linen-manufacture. Many of the houses are neat and showy, and indicate that those who dwell in them, if not rich, are at least not destitute of taste. The finest webs in Ireland are generally sold at Coleraine, and some of them only half-bleached, so high as eight shillings *per* yard. What struck me most here, is that, though the harbour

has but a mean appearance, and contained only two ships, the largest not above one hundred tons, yet the customs drawn at it are, I understand, generally above thirty thousand pounds *per annum*.

Mr. Lyle, who resides at Jackson Hall, and has landed property above two thousand pounds a-year, attends church regularly, and never goes out a walking on Sunday afternoon, lest, by so doing, he should give a bad example.

At Coleraine, I put up at Ferishe's, where I met with much civility; nay, so much so, that, being Presbyterians, and taking me for one, the mistress of the house wished to take nothing from me; saying, when I called for my bill, "That the servants of the Lord are always welcome to the best in their house." She was at length, however, persuaded to take something for the porter and pint of wine I had had. The people here may be pious and good; but, so far as I can learn, the eternity of hell-torments, the lake that burneth with fire and brimstone, the great and terrible God, the groans of the damned, and the like, are the never-failing topics of their preachers.

About three miles from Coleraine, as I was proceeding to the Giants'-Causey, I was struck with

the splendour of an extensive gateway, on the left-hand side of the road, with a neat porter's lodge on each side of it, belonging to Edmond Macnaughton, Esq. The gate happening to be open, I entered, expecting to see a splendid mansion: *Sed parturiunt montes, nascitur ridiculus mus.*

In many parts of Ireland you find splendid gates, and entrances into parks, belonging to gentlemen of small fortune: the Irish, in this, imitate the Scots, who study in their expenditure a kind of magnificence and splendour; whereas the English, in general, study not so much splendour as neatness, and snug, substantial conveniencies.

While I was viewing Mr. Macnaughton's house, in a corner of the park, (it being a delightful morning,) I observed half-a-dozen of hares amusing themselves, and sporting with one another; and, so much were they engaged in their frolic, that they did not observe me till I came within twenty yards of them, and had stood some time.

The conduct of these hares surprised me the more, as hares are timid, sleep with their eyes open, and, through fear, are seldom fat.

Hares, which never live above six or seven years, in general pass their days in solitude and silence; except that they occasionally meet together and

sport by moonlight, when they think themselves safe from annoyance. But a falling leaf disturbs them ; and, instead of seeking security from union, as sheep and many other animals, they scamper off in different directions.

The voice of a hare is never heard, except when it is seized, or wounded, and then it resembles the human.

Cowper speaks of a tame hare, and Dr. Townson informs us that he took much pains with a young hare, and rendered it uncommonly familiar. Sometimes in its play it would leap upon him and pat him with its fore-feet. When reading, it would sometimes, in playfulness, knock the book out of his hand ; but whenever a stranger entered the room, it always seemed afraid.

Mr. Borlase mentions a hare that was so tame and domestic as to lie under a chair in the sitting-room, like a lap-dog, walk into the garden to regale itself, and then return to the house as its proper habitation. Its usual companions were a spaniel and a greyhound, both very fond of hunting ; yet they never molested their comrade, though it always slept on the same hearth, and frequently laid itself upon them. Education is every thing. A tame fox has been known to run perpetually

with the hounds, seemed to like them, and, instead of their injuring her, she was on all occasions treated kindly by them.

At Rushmill, a small village about three miles from the Giants'-Causey, and so called because the river Rush, which runs through it, rises from among rushes, there are appearances of regular columns in the rocks, in the edge of the river, and quarries; but this regularity increases more and more till you come to the Causey itself; one of the most astonishing efforts of nature!

THE GIANTS'-CAUSEY

Consists of a great number of basaltic pillars; some of them octagonal, others septagonal, others again, hexagonal, pentagonal, and quadrangular; but none triangular: most of them are about a foot in diameter. The joints of all the pillars being generally divided into parts about a foot long, are concave and convex, so as exactly to answer one another. Some thousand acres, all along the Strand, from port Port Rush and Dunluce to Fair Head, beyond Bally Castle, are here and there covered with these wonderful pillars.

There are marks of immense volcanoes having been in this part of the country, and there seems no doubt but that the Giants'-Causey has been formed in some contention between fire and water. The strata, and appearances in some of the western islands of Scotland, within sight of the Causey, tend to confirm this opinion. That the pillars have been in a fluid state, appears from this; that, if you break them, you often find shells and other materials in the stones of which they are composed.

There are phenomena on our globe, which prove the existence of subterraneous fires, in a very formidable manner. From time to time, in some parts of the world, there are terrible eruptions of fire, and there may have been something of this kind, in former ages, near the Giants'-Causey, though these burnings be now no longer visible. The two most remarkable mountains which produce fire, are Mount Etna, in Sicily, and Vesuvius, in the kingdom of Naples. The accounts given of these volcanoes are frightful. The force of the interior air of these mountains is so prodigious, that, in the last century, pieces of rock, weighing three hundred pounds, were thrown into the air, and fell at the distance of three miles. At certain times,

the vitrified entrails of the earth boil up, and rise till their formidable foaming runs over, and flows for the space of several miles through the neighbouring fields. We are told that, in one of the eruptions of Mount Etna, the torrent of burning lava spread itself over fourteen cities; and that the roaring within the mountain was heard at the distance of twenty miles. The Giants'-Causey seems to have been lava of this kind, formed into certain shapes, by means of an earthquake taking place, while the lava was in a fluid state, and the earth continuing to vibrate till the lava was partly cooled. This, I confess, is my opinion: but there are appearances here which cannot be accounted for from any of the known operations of nature. We ought not, however, to complain if there be many things in nature of which we do not see the use, nor comprehend the cause. In order to judge of the works of Omnipotence, they must be considered in the whole. Even volcanoes and earthquakes, whatever mischief they sometimes do, are still useful and necessary. 'If the fire did not consume the sulphureous exhalation, they would spread too much in the air, and make it unwholesome. Minerals and metals, we have reason to conclude, would never be produced, were it not

for subterraneous fires. Many things which we think hurtful, are, notwithstanding, of use. Other things appear superfluous; and yet, if they were wanting, they would leave a void in the plan of the creation. Put a loadstone into the hands of a man who does not know its virtue; and he will scarcely deign to look at it: but tell him that we owe to that stone the progress of navigation, and the discovery of a new world, and he will then be of a very different opinion. We despise many things, merely because we know not what purposes they serve. Did we view their connection with the whole, we should think of them very differently.

As none of the pillars have less than four sides, so none of them, (and I observed them with care,) have more than nine. Some of the pillars are many feet high, regular all the way up; and nobody knows how far down they go. The Giant's Organ, as a certain number of the pillars are called, because, like the front of an organ, they become smaller at the top, are forty-two feet high, and have forty-two joints, being exactly a foot each; the convexity of the one part precisely answering to the concavity of the other.

Here and there are to be found, at a consider-

able distance, great quantities of uncommonly white lime-stone, which, when employed in the building of houses, does not resist the air so well as some other, and forms a curious contrast, when intermixed with the stone of the Causey, which is a kind of blue flint, one-fourth of which is iron. Many houses, at the distance of several miles, are built with the stones of the Causey ; they being, occasionally, found some miles distant from it, nearly as regular as at the Causey itself.

There is a spring within the beach, among the pillars, which is called the Giant's Well. It has scarcely any mineral qualities, excepting that it is of a chalybeate nature. A poor woman attends, and offers you some water, which is a pretence for her asking you for money. The poor old man, who for many years attended strangers to the well, to give them some of the water, was lately found drowned ; having fallen into a hole in the causey, when the tide was coming in ; and being old, was unable to get out.

As I stayed some time in the vicinity, and drank frequently of the water of the Giant's Well ; from the fine effect it had on me, I am surprised that more has not been said of the virtues of the water. It certainly braces the nerves, gives tone to the

coats of the stomach, and possesses exhilarating qualities. I speak not from report, but actual experience.

And here permit me to remark, that, whether we consider mineral waters in respect to their formation, or the benefit that arises to us from them, they are certainly valuable blessings. Besides those of Bath, Bristol, Cheltenham, Tunbridge, and Harrowgate in England; Pitcaithlie, Perlerhead, and Moffat in Scotland, of all of which I have drunk; there are others in Britain, and a variety in Ireland, springing up here and there, evidently ordained by Providence for the good of man.

It is not easy to account for the peculiar qualities of some mineral waters, nor of those of the Giant's Well in particular; nor is it easy to account for the heat which many of them possess. The sun cannot be the cause of the heat; for, if it were, the waters would only preserve their heat in the day-time, when the sun shines, and grow cold in winter. Neither can it be attributed to subterranean fires; for then it would still be necessary to account for their medicinal virtues. The most simple cause we can give is, that the waters passing through ground mixed with sul-

phur, fire-stones, and metals, acquire this degree of heat. When the water falls on those quarries, the sulphureous and ferruginous particles, which it dissolves, heat and take fire by the action and re-action of their principles, and communicate their heat to the water. Medicinal waters, particularly the acids, are produced by their dissolving and mixing with the minerals they wash away. They are found particularly in places where there is abundance of iron, copper, sulphur, or charcoal. This is the reason there are such differences, both in the effect and taste of them, in proportion as they are more or less blended with any of the above substances. They are bitter when they come in contact with bitter roots, saltpetre, or copper; and cold when they come out of rocks, gravel, and strata of that nature. Oily and bituminous substances make them oleaginous; brimstone mixed with acids makes them sulphureous.

The common people, hereabouts, who do not attend to this, that the regularity of the pillars constitutes the wonders of the Giants'-Causey, seeing nothing remarkable, smile at those who come to view it. So soon as I came near the Causey, more than half-a-dozen came around me, each offering to be my guide. I chose two whom

I thought the most sensible and experienced. These told me, that the giants of old had constructed the Causey; and they pointed out a large fragment of a rock, somewhat like a seat, at a little distance, where they said the king of the giants sat, observing his men at work. Here I learned that a dead whale, nearly seventy feet long, to the terror of the inhabitants, came lately swimming in, like a great black rock, near the Giants'-Causey; that, though terrified at first on being informed what it was, the people collected in great numbers from all parts, and ran off with large pieces of it, in all directions; that, during the night, whole boatsfull of her were carried off. Her mouth was so large, that a man could have walked upright in it.

As all the people in the vicinity of the Causey are greedy, and prey on those who come to see it, I found it difficult to satisfy my conductors. They charged a shilling *per* hour each, and told me that, in summer, almost every day, numerous parties, from all parts of Britain and Ireland, visit the Causey; and in times of peace, from all parts of Europe. Nor is this surprising, since here we behold and wonder; and are led to consider, that though many of the operations of Nature are ob-

vious, yet others (such as this,) are past finding out. Both the volcanists and neptunists find it difficult here to account for what they see.

The coast, in this part of Ireland, is in many parts bold, and much resembles that at St. Andrew's, Redhead, Troophead, Cape Wrath, and other parts on the North of Scotland, where the Father of the Universe has been pleased to oppose, as on the Northern coasts of Norway, Siberia, Terra Labradore, and other parts of America, immense rocks to the tremendous attacks of the ocean.

BALLINTOY.

As I passed from the Giants'-Causey to Ballintoy eastward, I could easily, without the help of a glass, see the Mull of Cantire, and many of the western islands of Scotland. A literary friend being struck with the nearness at which the Mull of Cantire to Fair Head is laid down in the map of Cluverius, induced me to make an accurate inquiry into the subject. This map, I was informed, by the person alluded to, had been drawn up from charts, furnished by Spanish geographers, in the

end of the sixteenth century, when the Spaniards claimed, and attempted to take possession of Ireland, which had been given to them by the Pope. With a view to ascertain the point in question, I rose early, and set out from Ballintoy for Ballycastle, and then to Torrs Point, at Fairhead. Having procured a boat, with four men, and a steersman, and plenty of provision, in case of accident, I proceeded to examine this matter.

On sailing across to the Mull of Cantire, instead of eighteen or twenty miles, (as most geographers make it, and as was laid down in the large map of Britain and Ireland, published in London, and continued till lately, when, in consequence of my hint, the plate was corrected,) I found it scarcely twelve. This being the case, which may be depended on, (for I consulted several of the king's pilots at Dublin, as well as others, on the subject,) would it not be prudent in government to erect telegraphs here, as well as in England, that, in case of an attack, information from the one country to the other might not depend on the wind and the waves, but on sight. It is between twelve and thirteen miles from Beacon Hill to the next point of information by the telegraph, on the road to Portsmouth from London; and nearly ten

from that at Putney to the next on the same road. So that the Mull of Cantire and Ireland being so near, there seems little difficulty in communicating information from Ireland to Britain, and *vice versa*; and, consequently, round and through the empire; which I should think a matter of importance.

Information between the Mull of Cantire and Fairhead might be established by signals; signals both by the eye and ear. Attention to signals by the eye, might be roused by signals addressed to the ear.—From Cantire, through the island of Arran and Bute, the information might be extended by Edinburgh, or any other part of Britain, by telegraph.

For speedy information, the Mahometans use carrying-pigeons. One of these, we are informed, will carry a letter from Babylon to Aleppo, performing in forty-eight hours, what would, in the course of post, be a journey of thirty days. The business at the different points of intelligence, by telegraph, between the Cove of Cork, Dublin, &c. and London, might be carried on by wounded, and superannuated soldiers and sailors; and the twenty thousand pounds, at a medium, expended annually, or pretended to be expended, for ex-

presses between Dublin and London, be saved to the country. The importance of a telegraphic communication between Britain and Ireland, especially at the present crisis, it is needless to mention.

Modern geographers have carelessly made Port Patrick the nearest point of Scotland to Ireland ; this being the shortest way from the North to London, and the nearest in their imagination.

Not far from Fairhead, I fell in with a young man, about eighteen years of age, with white hair on the sides of his head, while that on the other parts, was all black. He had had a fever a year or two before, and the hairs on the sides of his head, which then became grey, are every day becoming more numerous. The physical cause of hairs becoming grey is, the hollow in the middle of each coming to be filled up. When this happens, the body becomes transparent. It is for the physicians to say what could be the cause of this young man's hair turning grey so early in life. Sudden fear often produces grey hair ; but, I confess, I know not what could alter the colour of the hair of this young man, if it were not that, as he told me, he was much afraid he should die.

Except contraband goods, as before observed,

there is little trade between Scotland and the North of Ireland. From Ireland they smuggle over whiskey, coarse linen, and a few contraband goods ; and take in return tea, sugar, cotton, calico, and muslin. Tobacco is also often smuggled; seven thousand pounds having been lately carried over in that way from Newton Glens. Unfortunately, the people in Ireland, as well as the Scots and English, have a pleasure in smuggling, independently of the profit ; and, on such occasions, are extremely attentive in assisting one another. In this part of the country they sometimes run across from Ireland to Scotland in little more than an hour and a half ; and, as in the Orkney and Shetland Islands, gin, rum, brandy, &c. are to be found frequently, not only in the churches, but even in the reader's desk and pulpit. To see people sitting on casks of gin, brandy, &c. in the parish-churches and meeting-houses, hearing the parson expounding scripture, (however unsightly,) is by no means an uncommon thing.

Nor does this seem so strange, when we consider that smuggling is carried on in the churches and chapels of the capital of Britain. The vaults in the churches and chapels in London, even those most respectably attended, are not unfrequently

occupied as wine-cellars, Not to mention names, I recollect seeing lately more than a cart-load of wine-bottles, lying about the door of a certain chapel of the Establishment, in the immediate vicinity of Berkeley-square. Certain it is, that many who build chapels, both on the Establishment, and among dissenters, take care that the cellars under them be well calculated for holding wine and spirituous liquors. The consequence is, that smuggling is sometimes carried on in the cellar, while the parson and his people are at their prayers immediately above.

And here let me observe, that though such conduct is shameful, and deserves punishment, yet there is a great difference betwixt moral turpitude and political crimes. When the laws of a country are for the general good, and made by regularly chosen representatives, it becomes immoral, as well as criminal, in a civil point of view, to break them ; but, when laws are partial and unjust, and made not for the public good, but bear heavier on some classes of the community than on others, the breaking of them, in a moral point of view, does not appear so very criminal. In the eye of the law, it is a crime for a man to turn a bushel of barley into malt, without paying a tax, nearly equal to the value of the barley. And

to tan a horse's hide, as is often done by the poor in Scotland, and convert it into shoes for a poor half-starved family, is, in the eye of the law, highly culpable: but I leave it to those who are better acquainted with the *jus gentium*, and the line that separates virtue from vice than I am, to judge, how far this conduct is criminal in the sight of God. As a tax on luxuries is proper in more points of view than one; to smuggle them is evidently criminal. It has frequently appeared to me surprising, that the rulers of the nation, who seem often at a loss on what to lay a new tax, have not long ago laid a tax, *ad valorem*, on certain kinds of furniture, as well as on income. If there be many in the country who will have *this* room furnished in the Grecian, *that* in the Italian, and a *third* in the Egyptian style; they certainly should pay for such luxuries, rather than a poor man for converting a little barley into beer for his poor half-starved children. The laws of a country and common sense should certainly go hand in hand.

At Bally Castle I began to turn to the southward. Here, from the groupes of spinners at the doors, as I went along, I could easily see that the inhabitants are, in general, employed in the linen-

trade, but more than ordinarily sober and industrious, and I could not help thinking that the conduct of the women in this part of the country, forms a curious contrast to that of many in England, particularly those bred at some of our boarding-schools ; who, as Sallust says of Cati-line's mistress, can dance and sing better than becomes a virtuous woman. Too many of the fair-sex act as if they thought themselves made only for pleasure. Here they seem to consider themselves a help meet for man.

As you proceed to the southward, there is a ridge of green hills on the east, and, among the rest, Knocklead, which divides the coast from the interior. Many of these are evidently formed of chalk ; a substance which, by a process in nature not easily accounted for, by degrees passes into flint, and which Mr. Hume, of Long Acre, has been at pains to explain.

In the southern parts of Ireland you are not tormented with useless questions. It is otherwise in the northern parts ; for if you enter into conversation with any person, as they do in Scotland, he generally teases you by asking, how far you have come ? which way you are going ? and a thousand other questions of the like kind.

There is abundance of grazing on the north and east coasts, though not so much as in the south and interior of Ireland. Many farmers, however, have broken up their grounds of late, the grazing business being now overstocked, and a losing concern.

There are not so many soldiers in the north as in the south and interior of Ireland ; the people in general being more peaceable. Nor in the north, where the manufacturing of linen holds out employment, and often excellent wages, do so many enlist in the army. Proceeding still southward, I came to

CLOCHMILLS.

At Clochmills, as I could not conveniently proceed further, I put up at what was pointed out to me as the most respectable inn in town ; and, though I did not much admire the appearance of the house, either without or within, yet, as I was fatigued, I expected to get a sound sleep. In this, however, I was mistaken ; for, though when I went in, there were but few in the house, and scarcely any noise, yet, about ten, when I was

going to bed, a number of people assembled, and continued drinking, roaring, and singing, till three or four in the morning. At breakfast, when I enquired the cause of the noise after bedtime, the mistress of the house told me, it was nothing but some young people, who had come in to laugh an hour or two with her daughter; who, being young, and not unhandsome, seemed not a bad decoy-duck for an alehouse. On mentioning the danger, as well as impropriety of permitting so many young fellows to sit up all night, drinking, with her daughter, she told me, that there was no danger at all, as most of them were Mountaineers, and professed the *true* religion. And, as a corroboration of what she said, she added, that Mr. M——n, one of the Mountaineer ministers, a godly good-looking young man, was then in the house. Signifying a desire to see this gentleman, the landlady soon introduced him. In the course of our conversation, among a variety of other matters, Mr. M——n lamented the low state of religion in Ireland, but told me, that there had lately been a revival of it in the north; that eighteen new Mountaineer meeting-houses had lately been built; and that many had come, as he expressed, their way, attending to the sound of the gospel.

On enquiring how many had come into their way of thinking, he told me that, having lately got something handsome from government, the Presbyterian clergy had become more proud and careless than formerly ; and the people seeing this, were beginning to forsake them.

After Mr. M——n, who is the son of a Mountaineer minister, was gone, I learned that, at Belfast, where he often preaches, and where numbers attend him, by means of one of his hearers, her aunt, he had become acquainted with a young lady, worth some thousand pounds, who, partly on account of his preaching, and partly on account of his appearance, wished to marry him ; that the aunt had no objections her niece should espouse such a *godly, good-looking* young man. However, an uncle who had the young lady's money under his control, and who had learned that the Mountaineers not only often preach but *pray treason*, had, in order to get the banns of proclamation stopped, made his niece a ward of chancery, and had her sent to England. The young woman's affection, however, continuing for Mr. M——n, the uncle was at length induced to let her return, and do as she pleased.

Mr. M——n said, that the peculiar principles

the Mountaineers profess, are the doctrines of the reformation, as preached up by Renwick and other worthies, who suffered on the scaffold, in Scotland, during the reign of Charles the Second; and that he, and the other Mountaineer ministers, are ready, at *any time, to die on the scaffold*, in defence of the doctrines they preach.—*Cum copió verborum*, he told me, that though the gospel-trumpet seldom sounds from either Presbyterian or Episcopalian pulpits; and though Mountaineers are not increasing in either Scotland or England, yet he rejoices it is otherwise in Ireland, where many (as he termed it, and seemed fond of the phrase,) are attending to the sound of the gospel.

The Mountaineers, who are to be found in some parts of Scotland, do not pray for the king, whom they formerly, and I believe yet, call The Occupant. Their doctrines are different from that of those, who, out of the fifty-seven people that, according to the most judicious calculations, die every minute, represent the Governor of All as sending one to heaven and ten to hell for his own glory. However, as they differ more from the established church, and pay the tithes with greater reluctance than any other class of dissenters, their

spread, in a political point of view, is not to be wished.

With respect to the Presbyterians becoming Mountaineers, there may be some truth in what Mr. M——n said. Finding the one hundred and eighty Presbyterian clergymen, employed in the north, already mentioned, in rather dependent circumstances, and thinking it might make them more active in keeping the people loyal and obedient, government, some years ago, ordered each to be paid a sum out of the taxes, equal to what they were allowed by their hearers. In this, government seem to have acted without due consideration; for, though it has made the clergy better subjects, it has, perhaps, rendered the people worse. On this addition to their incomes, as was natural, these clergymen began to pray and to preach more fervently in behalf of government; and the people's reply was, "So you may, you are well paid for your trouble."

Since that time, not a few, it would appear, who had attended the Presbyterians' meetings, have joined the Methodists, and other dissenters, but chiefly the Mountaineers. Hence Methodists, missionaries, and dissenters of all kinds, are becoming more numerous. Hence hypocrites, bigots,

religious quacks, &c. &c. finding their interest in it, take an opportunity of misleading the people. If any addition, therefore, be to be made to the income of the poorer clergy in England, four thousand of whom have below a hundred and eighty pounds a-year, and nearly six hundred in Scotland, the addition should be made to appear to belong to them, and be *their own* by right, and not by favour. For the loyalty and goodness of a clergyman, or indeed of any man, has always more influence, when seemingly the effect of reason and reflection. If it appear the effect of worldly motives and self-interest, it is generally and justly despised.

In Ireland I did not find the Glassites or Sandemanians—a class of dissenters, who sprang up in Scotland about eighty years ago; and who are to be found in London, and various other parts of England, as well as in America. The principal of their tenets are, that every thing needful to recommend a sinner to the Divine favour, was completed by Jesus on the cross, when he said, “It is finished,” and gave up the ghost. This view of their being entirely indebted to sovereign mercy for their salvation, induces them to shew mercy; and, in opposition to laying up treasures

upon earth, to "Do good unto all men, especially unto the household of faith." Their communion is confined to those whom they consider as rendering obedience to the laws of Jesus Christ, and their strictness of discipline on this, and other points, renders it improbable that their numbers should ever be considerable. Plurality of elders, weekly communion in the Lord's Supper and feast of charity, abstaining from blood, and the kiss of charity, are also adhered to, as the practice of the first churches. Marriage is also strictly enjoined; and they could not hold fellowship with any one who was refusing, from any worldly consideration, to enter into that honourable state.

BALLYMENAGH.

AT Ballymenagh, where I stopped some time, on my way to Antrim, I found a community of the Moravians, who have all things in common. The young women have their common-stock in one place, and the young men what belongs to them in another. But, when any couple is married, their community of goods ceases, and the man joins his to the woman's.—Dr. Lardener mentions three hundred

heresies which have sprung up in the Christian church. I leave it to others to judge whether a community of goods, and the peculiar notions of the Moravians, be a heresy or not.

Here, as in other parts of Ireland, when the landed proprietors grant leases for lives, or on contingency, they insist on putting the King, the Duke of York, or some known person's name, at whose death the lease is to be at an end. They do this, as, when the names of obscure persons are inserted, it is sometimes difficult for the landlord to ascertain whether these be alive or not. They have adopted this plan, as it has, it seems, not unfrequently happened that, in leases for certain lives, a person of the same name, though not the one mentioned in the lease, having made up matters with the heirs-at-law, has occupied a farm for many years after the persons named, and meant in the lease, have gone to their forefathers. Considering the late rise in the value of land, the king's late recovery, and prospect of living some time, is a good thing for those whose lease terminates at his death.

In my way to Loch Neagh, I stopped at Randalstown, a small town on the edge of the lake, where there are twelve annual markets and two

fairs. On market and fair days here, every house is converted into an inn; and, from morning to night, are perpetually full of people going and coming to drink. I found a fellow here, who, in the course of the preceding day, had drank twenty-eight tolerably large wine-glasses of whiskey, and was not much the worse. In the house in which I put up, I found two come in, and drink, in the space of a few minutes, a pint and a half of whiskey, which they called their morning-dram. To some, these circumstances may appear trifling; so they are: I mention them, however, because some landed proprietors, not only in Ireland, but in many parts of Scotland and England, prompted by sordid motives, and a disgrace to the rank they hold in society, do not discourage the making and drinking of spirits; as, by consuming, it raises the price of grain, and enables the tenant to pay a higher price *per acre*, on renewing the lease. Whatever way you approach Loch Neagh, one of the largest lakes in Europe, it has an interesting appearance. Being twenty-two miles long, and nearly as broad, and without any islands, visible at a distance, like the ocean it calls up sublime as well as beautiful ideas. Having sailed nearly a

day on this inland ocean, I found myself much gratified.

There seems in the waters of Loch Neagh, and near it, something of a petrifying quality : at least, petrifications of various kinds are to be found in the lake and its vicinity. How some of the animal and vegetable substances, in this and other parts of the world, become petrified and in a state approaching to petrification, I know not. Certain it is, that nothing will petrify in the open air ; for the bodies of animals and vegetables consume in this element ; so that air must be excluded ; or, at least, not act where petrifications are formed. Neither has a barren dry earth any petrifying quality. Running water may form a crust on particular bodies, but cannot turn them into stone ; the very course of the water prevents it. It is probable, therefore, that petrifications require moist, soft earth, mixed with dissolved stony particles. The stony particles penetrate into the cavities of the animal body, or the vegetable substance ; they impregnate and unite with it, in proportion as the parts of the body evaporate, or as they are absorbed by alkaline substances. Hence we may draw some inferences, which explain these phenomena

of nature. All animals and vegetables are not equally capable of being converted into stone ; for, in order to be so, they require a degree of hardness to prevent them from corrupting before they have time to petrify. All sorts of stones which contain petrifications, are the work of time ; and consequently they are every day still forming ; such as chalk, clay, sands, &c. The petrified bodies take the nature of these stones. If petrifications were of no other use than to throw light upon the natural history of our globe, they would, from that circumstance alone, be worthy our attention ; but we may also consider them as proofs of the operations and transmutations which nature produces in secret.

There was a tradition in the time of Giraldus, who flourished in the twelfth century, that Loch Neagh had originally been a fountain ; by the sudden overflowing of which, the country was inundated, and a whole region overwhelmed. He says, that the fishermen, in clear weather, used to point out to strangers the tall ecclesiastical towers under the waters. His words are : *Piscatores aquæ illius, turres ecclesiasticas, quæ more patriæ arctæ sunt et altæ, necnon et rotundæ, sub undis manifestæ sereno tempore conspiciunt, et extraneis transeuntibus,*

reique causas, admirantibus, frequenter ostendunt.

Travellers tell us that, in serene weather, in former times, in sailing over the Dead Sea, where Sodom and Gomorrah stood, in looking down, they used to see the tops of the houses. In sailing up and down on Loch Neagh, though, as the surface of the lake was pretty smooth, I looked with care, yet, I confess, I saw none of the tall towers and buildings mentioned by Giraldus.

Among a variety of noble seats on the edge of Loch Neagh, that of Lord O'Neal, situate on the north-east, is not the least conspicuous, and contains beauties arising from wood and water, peculiar to itself.

The calm scenes of nature powerfully contribute to inspire that serenity which heightens their beauties, and is necessary to our enjoyment of them. By a secret sympathy the soul catches the harmony which she contemplates, and the frame within assimilates itself to that without. In this state of composure we become susceptible of virtuous impressions from almost every surrounding object. The patient ox is viewed with generous complacency; the guileless sheep with pity; and the playful lamb with emotions of tenderness and love. We rejoice with the horse in

his exemption from toil, while he ranges at large through the meadows. We are charmed with the songs of birds, soothed with the buz of insects, and pleased with the sportive motion of fishes; because these are the expressions of enjoyment.

The scaly flocks amid the sea
Unto their LORD a tribute pay :
The meanest fish that swims the flood,
Leaps up, and means a praise to God.

While viewing the beauty and variety about Lord O'Neal's, the wood, the park, the lake, and surrounding objects, my thoughts were carried from the prospect before me, to others I had seen; where here a flat and level country, there high mountains covered with forests, and at their feet fertile valleys, watered with brooks and rivers, present themselves. Here gulphs and precipices, there still lakes, and farther off impetuous torrents.

Musing on objects of this kind, while seated on a bank in the vicinity of Loch Neagh, my thoughts gradually ascended to the land of uprightness. What variety of glorious objects, thought I to myself, will present themselves to the virtuous and good, on the veil which separates this from the

future world, being drawn aside ! What wonders must appear to them, when at the moment the ear begins to be saluted with the music of angels and the songs of the redeemed, the eye with the plains of paradise and the glories of the upper world, at that very moment the sense of smelling will be delighted with perfumes infinitely superior to any this world can produce ! How will wonder and delight fill their minds when, with crowns on their heads and palms in their hands, they are welcomed by angels, and invited to sit down with Abraham, with Isaac, and Jacob, and all the good of every land, in the general assembly and church of the first-born ! When a view of the plains of paradise, and the glories of the land above, had occupied my attention for a considerable time, and I had anticipated joys which no language can express ; when the opposite of the objects then mentally before me had directed my thoughts to the dreadful scenes and dismal prospects which will, on entering the other world, without doubt, present themselves to the wicked, so often mentioned by our Saviour ; my boy, wondering why I sat there so long, came and informed me that, as the sun was set, he was afraid it would be dark before we could reach Antrim ; whither I had informed him we were to go in the evening.

ANTRIM.

THIS is the chief town of the county of that name, situate in the vicinity of Loch Neagh, and about forty-eight miles north from Dublin ; it contains nearly three thousand inhabitants ; but carries on scarcely any manufacture, except that of linen.

While I was at Antrim, there happened a review ; and I must say, that the militia and other corps, in their turning, skirmishing, mock-fighting, and other manœuvres, went through the different parts as regularly, and in as soldier-like a manner as I have seen them do at a review when the King, the Duke of York, and a number of general and field-officers were present.

In travelling through Ireland, when one looks back to former ages, nay even to 1798, he cannot help being affected with the thought that so much mischief has been done, and that so many valuable lives have been lost. Among those prematurely cut off in the late rebellion, was Lord O'Neal, the present lord's father. Finding much disturbance one day in Antrim, in 1798, Lord O'Neal went among the

rioters, thinking, as was natural, that his presence might be useful: but, instead of respecting him, or hearing what he had to say, they instantly killed him. And here it is melancholy to reflect that, notwithstanding we profess to be Christians, there is scarcely a spot in the British dominions, which, since their conversion to Christianity, has not been watered with the blood of its inhabitants. The heathen, whom we are forming schemes to convert, are evidently, in many points of view, more fit for the kingdom of heaven than we. It will be fortunate if the scheme set lately on foot by the London Society to convert the Jews, succeed better than that to convert the heathens has done.

Having left Antrim, I directed my course to Belfast; which, though it lies in a hollow, has a noble appearance, and is seen every foot of the way for miles as you approach it from Antrim.

Between Antrim and Belfast the country is tolerably well cultivated; the houses snug and substantial; and, from the variety of bleach-fields and manufactories near the seats of the landholders, one can easily see that, though in many parts of Ireland the contrary takes place, the landed proprietors here are not ashamed of entering into trade.

In a variety of places between Antrim and Belfast, I could, without the help of a telescope, easily see the mountains of Scotland.

BELFAST.

BELFAST contains about twenty-two thousand inhabitants; and, having an excellent harbour, carries on an extensive trade. Besides that belonging to Mr. Orr, there are several cotton manufactories in the city; some of which are worked by steam. Around the city, in all directions, there are to be seen extensive bleach-fields, and immense quantities of linen preparing both for home-consumption and the foreign market;—I wish I could add, not in the least hurt by oil of vitriol, muriatic acid, and the other deleterious drugs used in bleaching. Belfast is about seventy-six miles north from Dublin.

The barracks at Belfast are large, new, and full of soldiers. Many of the low mechanics spend almost the whole of their money in ale-houses, and drink all the Sunday.

The Poors'-House, which includes a house of correction and a hospital for lunatics, I found crowded with inmates. Deaths had been more

than ordinatily frequent for some time ; and one of the best-informed physicians in the city told me, that, of the last eighty-four deaths, by far the greater part had been caused by dram-drinking. Indeed, from what the mistress of the inn where I put up, (a young handsome widow) said, I found that both her husband and his brother had killed themselves by drinking : that her husband, having sent three thousand pounds worth of goods to America, and never got a shilling for them, took to drinking ; which practice he continued nearly three years, and then died, in the prime of life.

The managers of the funds of the Poors'-House here were lately, as they term it, taken in. As the city was much in want of water, a Scotch engineer, who had been successful in some things, shewed them how much it would tend to the advantage of the charity to lay out the funds in bringing water into the city. By calculations of the money to be laid out, and the profits that would come in, they agreed to his proposal, and employed him. But, though the money expended corresponds with the calculations, the money coming in does not. They are sorry that, on the occasion, they did not consult others, and that the saying of Solomon, " In the multitude of counsel

there wanteth not safety," did not occur to them.

Though one might think that manufactures in a country would tend to the advancement of agriculture, yet the contrary in general takes place. Where manufactures are carried on extensively, such as in Lancashire, Staffordshire, &c. these are not best cultivated. The same is the case in the manufacturing counties in Ireland. In these, commerce and manufactures seem the first, agriculture only a secondary consideration.

In Belfast they are not destitute of the means of information. At the Commercial-buildings, where there is a coffee-house, and a large reading-room, there are to be found newspapers, fresh daily, from all quarters, as well as the Belfast Commercial Chronicle. As in other places, some meet here to talk over the nothings of the day; others for the feast of reason and the flow of souls. Here, as I had done in other places, I found a man employing all his ingenuity to find out arguments for his folly.

All around Belfast there is a beautiful variety of hill and dale; and, on all hands, houses, cottages, and gentlemen's seats, delightfully situate. There is a curiously bold, projecting hill, towards

the harbour, called Cave-Hill, which has a variegated, picturesque, and fine effect, and throws a kind of wild beauty all around.

The linen exported yearly from this place amounts to several hundred thousand pounds. The whole export of linen from Ireland yearly is above two millions sterling, and that of linen-yarn about five hundred thousand pounds.

There are evidently in the hills around this part of the country, great quantities of gypsum; but of its use as a manure, the people here seem to know scarcely any thing.

Much of the cotton-yarn spun here, and in the vicinity, is sent all over the country, sometimes to the distance of twenty miles, to the weavers' own houses, to be weaved; the new invention of weaving by machinery not yet being introduced into this part of the country.

Notwithstanding the facility of having children admitted into the foundling-hospital at Dublin, and their being easily sent thither, infanticide, as noticed formerly, is not unfrequent. A short time before I was at Waterford, a new-born infant was found on the road, having been heaved over a high wall. One was found lately here, lying dead at the bridge. On my way from Belfast to Lisburn, to

which I next directed my course, a new-born infant had, not long before, been found crammed into a woman's pocket. Thus it appears that the great towns in Ireland, like those in other countries, partake of the numerous benefits, and the enormous evils of civilization. For evils attend civilization, which, perhaps, human wisdom cannot prevent. Hence kingdoms and states, churches and cities, have an end; civilization having engendered diseases in them, which human skill can neither eradicate, nor much check in their career. There is no saying what will be the consequence of the union with Great-Britain; but it is certain that, had Ireland been left to herself, she would have made greater progress in civilization than she has hitherto done.

From Ballycastle to Antrim, with a very few exceptions, there is a continuation of bog. This becomes less frequent between Antrim and Belfast, and so far as I could observe, disappears altogether as you approach Lisburn.

LISBURN,

Which, by the position of its streets, lies somewhat in the form of a letter Y, the castle-yard and walks occupying the middle, contains between five and six thousand inhabitants. Being introduced by letters to Dr. Crawford, an excellent chemist and physician, and to the Rev. Archdeacon Trail, I found them both hospitable and kind. The Doctor, who is highly respected as a physician, and often sent for by patients at the distance of thirty miles, asked me to make his house my home, and explained with care the different process of his oil of vitriol work, which is among the most flourishing, as well as the most extensive in Ireland. The Doctor gives his advice *gratis* to great numbers on the Tuesdays, the market-day here, not a few coming sometimes more than twenty miles to consult him.

On the supposition of having administered an improper medicine to his patient, if a doctor have no degree, he may be prosecuted. If he have one, no such prosecution can take place. The quacks in Ireland, as well as elsewhere, complain

that sick people often choose rather to be murdered by a licence, than cured without one: unfortunately in Scotland, and, if what the well-known Rev. Doctor Vicesimus Knox, in his Essays, says be true, in England the universities not unfrequently confer titles without due consideration. To confer the title of M. D. on one practising the healing art, and yet not well versed in it, is as it were, giving him a power to kill with impunity.

The Marquis of Hertford, lord-paramount of Lisburn, has, it seems, seventy-five thousand acres of land in this part of the country; for which, it is said, the tenants would give him a hundred thousand pounds a-year, in perpetuity. The Marquis, having also sixty or seventy thousand pounds a-year for lands in England, is, consequently, one of the richest of his Majesty's subjects. It is said his Grace, the Duke of Leinster, who has one of the largest estates in Ireland, would, were the present leases out, have, from land alone, the enormous sum of a hundred and fifty thousand pounds a-year. The Marquis of Hertford, who has turned the gardens, belonging to the castle, in the middle of the town, into a kind of pleasure-ground, and public walks for the use of the inhabitants, lets the land in the vicinity at a guinea *per* acre,

and will not have recourse to the usual means of raising more; always preferring the sitting tenant. He discourages tenants from bidding on one another; a thing often encouraged by advertisements in newspapers.

In Lisburn there is the most extensive damask manufactory in Ireland, perhaps in Europe. About each of the great looms, there are generally from twelve to sixteen men. The Prince Regent, who has had sets of damask already, has given orders, it seems, for an annual supply.

In the cloths they manufacture, they work all kinds of coats-of-arms. I found them preparing sets for some of the first families in England; and that they had had orders, and immediate payment, from some of the grandees in Spain. They work table-cloths here sometimes three yards and a half wide, and twelve long.

But, though they here carry on the linen and damask manufacture to an amazing extent, yet what they do in this alone, is nothing to the extent to which the cotton manufacture is carried on in the West of England, where they spin, rove, card, and weave by machinery; and where, within these twenty years, more cloth, it is said, has been manufactured, than would cover the globe of the

world ; and where, we are told, they have carried matters so far, as to spin often daily a thread that would go many times round the world. Certain it is, that they can now spin, by machines, a single pound of cotton into a thread that will reach a hundred and sixty miles !

When we consider the raw materials afforded us, and the number of hands employed in working them up, and preparing them for use, we are led to admire the wisdom and goodness of the Creator. How many animals bestow upon us their skins, their hair, and their fur, for our clothing ! The sheep alone, with its wool, furnishes the most necessary part of our dress ; and it is to the valuable labour of a worm that we owe our silks. How many plants do we find of use also, in this respect ! Hemp and flax furnish us with linen ; and many textures are formed of cotton ; but even these would have been insufficient, if God had not endowed us with industry, and an inexhaustible fund of invention, to prepare and contrive clothing of many sorts. Since, then, we must have recourse for it, not only to the animals most contemptible in our eyes, but also to the rank of people our pride disdains, let us not be vain of our dress.

But why has the Creator obliged us to provide

ourselves with clothing, while every animal receives theirs from Nature? He has done this for our good. On the one hand, it is useful to our health, and, on the other, accommodated to our way of life. By these means we may adapt our dress to the different seasons of the year, the climate in which we live, as well as the situation and profession we have chosen. The necessity of obtaining clothes for ourselves exercises the human mind, and has given rise to the invention of many arts; besides, the labour it requires, furnishes subsistence for a number of persons. Since, therefore, we have reason to be satisfied with the plan of Providence, let us take care not to frustrate the designs proposed by it. Let us not glory in the outward ornaments of the body, but rather in the inward qualities of the mind. For, as outward appearance and external qualities ennoble a horse; so it is only by the qualities of the mind, that a man can be ennobled.

The spire of the church of Lisburn is neat and seen from afar. The Marquis of Hertford gave seven hundred pounds towards the building of it; but what is seven hundred pounds to some!

From Lisburn I directed my course through Hillsborough, which belongs to the Marquis of

Downshire, to see the venerable Dr. Percy, the bishop of Dromore, (since dead,) for whom I had letters of introduction.

The land about Hillsborough is extremely dear. I found them dividing it into small farms, to encourage manufacturers and settlers, and as the best way to increase its value to the proprietor.

In the old castle, at Hillsborough, there is a room kept in repair, where King William slept, about the time of the battle of the Boyne. Many of the houses belonging to the weavers here display considerable taste, and shew, when properly applied, what industry can produce.

In this, as in many parts of the north of Ireland, the Roman Catholic cause seems to be losing ground; and the Presbyterians, who are of two parties, the Old and the New Light sects, seem to be growing more numerous. The Old Light Presbyterians continue rigid observers of the doctrines of Calvin. The New Light sect, laying aside many of his doctrines, have adopted others less rigid, and preach up, that good works may help a man to heaven. Both parties wrangle and dispute about matters merely speculative, and their preachers, forgetting that knowledge is only useful in so far as it leads to practice, draw more atten-

tion to the *credenda* than to the *agenda* of religion. Our Saviour does not reckon those happy who *know*, but they who *do*, their duty. "If ye know these things," says he, "happy are you if ye do them." "As faith without works is dead," (says an Apostle,) so knowledge without practice is of little avail.

Most religious parties and sects are persuaded of their own infallibility. Each cherishes the unhappy opinion, that, among the many religious professions, there is only *one* which professes theological truth in all its purity. Each, as it were, abhors and despises the rest, and accuses them of obstinacy, blindness, and deceit. Each sect imagines itself to be in the right way, and all the others in error. Every man of a shallow mind, is proud of his intolerance; and regards every thing that does not correspond with his own tenets, as detestable and impure.

It too often happens, that the enemies of religion hate and reject it, because they are not acquainted with it. They ascribe to their opponents principles which they abhor, and tenets which never entered into their imaginations. They propagate the most ridiculous calumnies against the professors of the obnoxious religion.

In the eyes of the Turks, all infidels are dogs ; whose presence alone is sufficient to pollute an orthodox Mussulman. For this reason, no Christians are permitted to remain either in Mécca or Medina. Neither Jews nor Christians are allowed to be present in Egypt, at the opening of the canal of the Nile, lest, by their impurity, they should prevent the overflowing of the waters.

The Mohammedans are unjust towards the Christians, and the Christians towards the Mohammedans. No Turk ever entertained any doubt of the unity of the Godhead ; and yet they have been accused of worshipping the stars ; and, in some Christian books, they are termed Pagans.

Thus mankind, more or less, shun and despise, ridicule and condemn one another, because each professes the *only* true religion. Thus the crusades swept away two millions of combatants ; and these *holy* skirmishes were undertaken in the true spirit of intolerance, for the extermination of infidels, and for a confirmation and extension of the true faith. Thus have princes been stimulated to convert the world into an *Aceldama*, or field of blood, and, in the name of the God of mercy, to persecute and torment those whom they ought to have treated with love and compassion. Whoever

imagines that another cannot be a truly virtuous man, who does not believe all that he himself believes, will naturally be an enemy to the greatest part of his species. A great philosopher lately, writing against an English bishop, said, "Remember, my lord, that God is neither a Catholic, a Protestant, an Episcopalian, nor a Mohammedan ; but a lover of all those who worship him in sincerity and truth."

Some dissenting ministers in Ireland, (a circumstance not unfrequent in England, even in the metropolis itself, particularly among the Independents,) advise those who have thoughts of taking the sacrament, to tremble when they put forth their hands to touch the bread and wine, if ever these hands have been employed about cards and dice, and warn them not to touch either the bread or the wine, unless they have firmly resolved for ever to abandon both cards and dice.

In every state and condition, men, it would appear, must have amusement. But then there is a great difference betwixt the use and abuse of any thing. To prevent youth, on some occasions, from amusement, would be improper—it would be cruel. When not allowed the use of cards, young people, it is certain, often run into amuse-

ment by no means so innocent. John Knox, the Scottish Reformer, forbade the playing of cards in Scotland; but he lived to see that he had carried more opinions than one too far; and this prohibition of their grand reformer, is disregarded by at least two-thirds of the Scots. When two evils present themselves, it becomes a duty to choose the less. We have passion to urge, but reason to restrain. To restrain, not to extirpate, the propensities of our nature, is the business of reason, and will always be the object of a good man. Even when arrived at manhood, we require relaxation. The bow that is always bent, loses its spring. Had amusement been criminal, the propensity to it would not have been so universal. To see men in a play-house joining hand in hand to render vice odious, and virtue amiable, (though sometimes they fail in the attempt,) is certainly less criminal than moping at home, with gloomy notions of Providence, which a mind, ever on the stretch, is ready to do; or to retire to the tavern, to sacrifice at the shrine of Bacchus, and bury such thoughts in the cup of intoxication. The letter and spirit of the Law, as well as the rules laid down in the New Testament, are

very different things; and a thousand instances could be given to shew that circumstances alter crimes. As we are not to suppose every man bad, who has not sold all that he has, and given to the poor; so neither are we to judge amiss of him who has taken a view of the amusements which refinement of manners has introduced into society, and, to a degree not inconsistent with moderation, joined in them. Many being prone to detraction, when they meet, perhaps, as the Spectator, when speaking of cards, expresses it,—there is not much harm in turning the conversation, for a little, to bits of spotted paper.

DROMORE.

THE lands about Dromore are not well cultivated; but as the country is a manufacturing one, and the people only improve them by way of relaxation, this is not surprising.

Besides the weaving of linen, there is a good deal of cotton manufactured about Dromore; the yarn being generally sent warped from Belfast, to which the yarn, converted into cloth, is returned

to be bleached, and fitted for the market. There may be about one thousand inhabitants in Dromore.

Dr. Percy, the Bishop, who, though between eighty and ninety years of age, has the complete use of all his faculties, except that of sight, received me with much kindness. It is needless to say, that the conversation of this enlightened scholar was highly interesting. Some of the clergy, particularly among the dissenters, are apt to overdose one with lessons of prudence, and to draw general conclusions from particular instances. I did not find Dr. Percy one of those. If he drew conclusions, it was always from general occurrences.

At Dromore, I met with some of the greatest curiosities in Ireland, perhaps in Europe; the complete skeleton of a deer, of a small species, in a tooth-pick case, made of the tree that Shakspeare planted; an alabaster box, found in a Roman camp, in the north of England, the opening of which serves to illustrate that passage in the Gospels, where the alabaster-box of ointment was poured on our Saviour's head. Its lid lifts up somewhat like the lid of a tea-pot.

From the uncommonly large horns which are

sometimes found in pits of shell-marl, a pair of which, of enormous size, were found, lately, not a mile from Dromore Castle, weighing one hundred and ten pounds, some are of opinion that Ireland is the fragment of an antient continent. That the species of animals to which such horns belonged, and which seems to be now extinct, are of remote antiquity, appears from this, that there is no tradition respecting them in the country, nor any reference to them in the antient laws or histories of Ireland, nor in the songs of the bards. From the bones of the thighs, legs, and other parts of this animal, which are also preserved, it appears, that notwithstanding its tremendous horns, it had not been above six feet high.

As a teacher of the most mild, the most pure, the most rational, and the best-attested system of religion that ever appeared, I believe the chronology of the Old and New Testament, and the account of the Creation given by Moses : but, when I consider the various strata of the mountains, seemingly the sediment of water ; the seams of coal in the bowels of the earth, which, from the vegetable particles found above them, and the strata of shells at the bottom of some, indicate them to have been once on the surface of the earth ; when

I contemplate the strata of mould, produced by decayed vegetables, often hundreds of feet below the present surface ; I am led to conclude, that if, when speaking of the Creation, Moses does not mean by the word days, *periods* of time (against which, it must be confessed, there are numerous objections,) it is difficult to account for many of the phenomena of nature. The Chinese believe the world to be many thousand years older than we ; and many of the phenomena of nature seem to favour their opinion. But not to wander too far.—

At the Bishop of Dromore's I found a curious collection of the instruments and implements used by the inhabitants of Ireland, previously to the use of brass, iron, or other metals. These were found lately, not far from Dromore-Castle, in a place where they seem to have been manufactured and prepared. They consist of axes of stone, points of darts, javelins, and arrow-heads, and other weapons of the same materials, admirably calculated to cut and to kill ; and all seem to be made and polished by friction, or rubbing. One axe, beautifully finished, of fine blue marble, is so strong, yet so sharp, as to be wonderfully calculated for wounding.

A view of the relics of antiquity serves not only to recall to the mind the days of former years, but also as a contrast to the improvements of modern times. When they made axes, javelin-heads, and the like, of flint and stone, they could have no notion that, in the progress of the arts, a yard of canvas, by being painted, could be made to fetch a hundred times its own weight in gold; that, by being converted into hair and other springs, a pound of steel could be made to realize fifty times its weight in gold, which it now does. They could have no conception, that a pound of flax, by being converted into lace, would bring twenty times its weight in gold. Nay, that the day would come, when, in the progress of society, the very straw of the field, by being converted into an ornament for a lady's head, would fetch more than its own weight in gold.

Since, therefore, the arts, like the human mind, are capable of endless improvement, there is no saying where they will end. We have iron roofs, iron floors, iron doors, iron windows, iron boats, iron bridges; and what hinders us from having iron walls, iron houses? Our churches, warehouses, &c. are now lighted by gas, and warmed

by steam. We now ascend into the air in balloons, and dive into the ocean in diving-bells. We can thresh, grind, card, rove, spin, weave, and raise the greatest weights by machinery; and I have reason to conclude that the day is not far distant, when ploughs, carts, coaches, and cannon, nay, even ships in the trackless paths of the ocean, will be forwarded by the same means. Printing, the *ars omnium conservatrix* (art of preserving all arts) is brought to great perfection. Britain, whose voice reaches from shore to shore, from the one end of the world to the other, has now become the nursery of arts and improvements; and the only question is, where are we to stop?

On viewing the progress of the arts, and not doubting but that improvements will continue to be made in them, some time ago, as hinted elsewhere, I began to consider how, in all probability, posterity would go to work, in the event of it occurring to them that the fields might be ploughed by machinery. For some weeks the idea haunted my mind, and would not be banished.

After considering the matter again and again, during my leisure hours, I found it would be difficult, if not impossible, to force a plough forward

by machinery. I therefore had determined to think no more of the matter. However, not being able to banish the thought entirely, it occurred to me that, though a ploughing one could not, a digging-machine might be made. Stimulated by this new view of the matter; and, satisfied that the additional expense caused by digging a field is always more than paid by the additional crop it produces, I began to arrange my thoughts with care, with a view to the model of a digging-machine.

Having made up my mind as to the powers, principle, and motion of the machine; and, (though no mechanic) without mentioning the matter to any one, I made a rough model with such materials as are easily put together: my next business was to look out for some person well acquainted with machinery, to whom I might describe the nature and qualities of the machine I wished to have made, without any fear of his running away with the idea, as is not unfrequently done, and taking out a patent. At length I fell in with Mr. William Fairbairn, an ingenious, well-behaved mechanic, pursuing his business in the vicinity of London. In less than five minutes after I had begun to explain matters, Mr. F. seemed

perfectly to understand what I meant, and not only entered readily into my views, but suggested some improvements.

All great ideas are simple. Few of our most useful discoveries, however, have become so at once. It is above two thousand two hundred years since Magnes discovered the loadstone; notwithstanding, even yet, some of its properties are but imperfectly understood. Since its first introduction, about sixty years ago, the steam-engine has received above a hundred improvements. The threshing-machine, a late invention, has received nearly as many: while spinning and weaving machines are receiving new improvements every day.

I am aware that the model I have been able to produce, has its imperfections; and that to turn up the fields by machinery will be deemed by many *inter impossibilia*, and the suggestion a sign of a heated imagination, if not of being wrong in the head. It too often happens that the suggesters of new and important ideas meet with opposition, and fall a sacrifice, while others, often a kind of wooden-headed fellows, who happen to have money, reap the fruit of their labour. Of this I am aware. However, satisfied that when I

shall have gone to my forefathers, if not before, the idea I have suggested will find advocates among the enlightened, I care the less.

Spades, round pointed, or broad at the lower end, may, according to the hardness and nature of the ground, be changed, and inserted into the machine at pleasure. By a simple process, which a view of the model will suggest, they may be made to go any depth, from one to twelve or more inches. If the ground be either hard, or stony, a set of spades, with teeth, or prongs, like a pitchfork, for going over and loosening it previous to its being turned up with the spades, may be used; and this, as it will ameliorate the soil, by opening the ground to receive the air and genial rays of the sun, may be done days or weeks, more or less, before the digging begins. In some rough and stony places, where the soil is not deep, the going over it with spades of this kind, will, on some occasions, be enough to prepare the ground for the seed. The machine may be so made that one, two, or more, of either sex, may work it, and four or more spades be used at the same time. It may be made to dig and sow in drills, or broad-cast, at pleasure; as also to harrow, grub up weeds, &c. and all, so far as my calculations go, at much less

expense than having these operations performed in the usual way. How far the machine will be used by the West-India planters, and where the hoe is the chief instrument; and how far our ladies and gentlemen, by turning the handle of a cheap, neat, light machine (the turning of which sets the whole in motion) may, of a fine morning, be induced to dig their flower and other gardens, I leave it to the Board of Agriculture, where the model is lodged, to judge; and where I hope they will be able to improve the idea which, by a simple combination of mechanical powers, I have been able to suggest: while the adoption of it would partly lessen the number of horses, (those noble yet expensive animals, that always eat more than the produce of a sixth part of the ground they plough,) by rendering it as much the interest of the landholders and farmers to bring them back, as it has been fashionable, for a number of years past, to drive them from their cottages and little farms in the country, it would tend to increase the numbers of a hardy peasantry, by far the readiest and best materials of war.

Though it may not be understood by the generality of readers, yet, lest some may happen to peruse these pages in different parts of the

country, acquainted with mechanics, permit me to give a short description of the model I have laid before the Board, and which, if I mistake not, Sir John Sinclair, Bart. their president, and those of the Board, who have examined it, think may lead to something of importance. It will be curious if they cannot improve a new and evidently an important idea.

The machine is supported on three wheels, or rollers, broad in the base, to prevent them from sinking on soft soil, when in the action of digging. On the axis of the two fore-wheels is fixed a wheel of thirty-seven teeth, into which works a pinion of nine teeth, sliding on the axis of the wheel of thirty-seven teeth, which is wrought by a pinion of nine teeth fixed on the crank axis, which carries the round pulley. By means of a winch or handle, this axis communicates motion to the whole machine.

It may not be improper to observe that the strap, which goes over the pulley, might, on a scale of greater magnitude, be converted into a chain, the links of which being equally divided, would alternately grasp the teeth of a wheel similar to that in the model sent to the Board. This would prevent the cranks from getting out of their proper line of di-

rection, which may otherwise happen with a strap, on the spades receiving a sudden check from stones, roots, or any other impediment which might intervene in the process of digging.

By turning the handle, the spades are, in alternate succession, raised and thrust down in the sliding frame, and, at the same time, by means of the crank rods, one spade is drawing the soil back and partly turning it over, while the other is pushing it forward separately to the ensuing stroke; and so on, in regular succession.

On viewing the model attentively, it will be found that two of the rollers must necessarily be on the ground that is dug. To remove the effects produced by this pressure, there is attached to the extremity of the machine a toothed rake, or harrow, which may be lowered to any depth, intended to open the soil, and lay it up in small furrows, for the purpose of amelioration by the sun and air.

The spades may be made to go to any depth by removing the sliding rods up or down, as occasion may require. This is done by removing the pins at the end of the levers, to the different holes in the rods, which may be more or less in number at pleasure.

The motion of the machine may be accelerated,

or retarded, according to the nature of the ground proposed to be dug, by being so constructed as to take pinions of different sizes, which will, according to the number of teeth, either increase or retard the motion. For example, suppose it be required that the spades should, at each stroke, cut four inches ; in taking the wheels in the model, it will be found that there are seventeen revolutions of the handle for one of the rollers, which, at a medium, ought to be two feet in diameter, the circumference of which is nearly seventy-five inches. This being divided by seventeen, the number of strokes produced by the spades, in the time specified above, gives for a quotient a little more than four inches, which is nearly the length required. From this it will be seen that the machine will dig more or less, in proportion to the number of teeth contained in the wheels, or pinions.

When the machine is to be moved to any distance, or from one field to another, the person, or persons, working it, must remove the pins at the extremities of the levers to the lower holes in the rods, which raises the spades clear of the surface. Then, by sliding the pinion on the axis of the wheel, it disengages the working parts of the

machine from the lower wheels, or rollers, which are left at liberty to be drawn in any direction by the cross rod at the end.

Some will think I have taken unnecessary trouble. My motive was, that I thought the idea important, and I have the consolation to think what I have done may be useful to thousands of the rich, as well as the poor; and that in great attempts, it is even glorious to fall. If almost every age had not exerted itself in some new improvements of its own, we should want a thousand arts; or, at least, many degrees of perfection in every art of which at present we are in possession.

The invention of any thing which is more commodious for the mind or body than what we had before, ought certainly to be embraced readily, though, owing to our being wedded to old opinions, this is not always done. When we follow the steps of those who have gone before, in the old beaten track of life, we do not differ from the inferior animals. But the man who enriches the present fund of knowledge with some new and useful improvement, like a happy adventurer at sea, discovers, as it were, an unknown land, and imports an additional trade to his own country.

Philosophers assert, that Nature is unlimited in her operations ; that she has inexhaustible treasures in reserve ; that knowledge will always be progressive, and that all future generations will continue to make discoveries of which *we* have not the least notion. But to return.

At the Bishop of Dromore's I found some curious instruments of death, taken from the rebels in the late rebellion ; bludgeons, headed with lead, on the one end, for knocking out people's brains ; and, in the other, a long iron pike, which, being pulled out, could be screwed in, and used as a sword or dagger. One man was caught, who had under his coat a musquet, about fifteen inches long, rendered thus short by having more than half of the stock, and two feet or more of the barrel cut off, for the purpose of concealment.

There are vast varieties of trees, groves, and shady walks about Dromore Castle ; though, when Dr. Percy came there, thirty years ago, the grounds were, in general, covered with brambles and heath.

At Dromore, (a circumstance which, so far as I know, has not taken place for many years, either in Britain or Ireland ; the cathedral, as at Clonfert, Kilaloe, &c. being used as the parish-church,) they

have been obliged to enlarge the cathedral to accommodate those who attend public worship.

The method of warming large buildings by steam being now so cheap, safe, and easily accomplished ; is it not surprising that this method is not adopted in our cathedrals, and places of public worship, where the cold is such, that people of delicate constitutions cannot attend without endangering their health ? A mere trifle would warm a cathedral during the winter months, without any, even the least danger ; nor would the water need to be changed above three times.

In various parts of the north of Ireland, where the Danes, after they invaded the country, were often troublesome, traces of Danish camps appear. There are the traces of one in the immediate vicinity of Dromore Castle.

From Dromore I took a ride to Downpatrick, which is an antient town, containing about two thousand inhabitants, and the seat of the Bishop of Down and Connor. There is no harbour of any note within five miles of the town ; nor any manufacture about it, except some linen and the weaving of cotton.

Notwithstanding that it is hilly, the county of Down is, in many parts, fertile and tolerably well

cultivated. The gentlemen hereabout, some time ago, introduced a new and advantageous mode of farming; but, as it generally happens, so wedded were the people to the notions of their forefathers, that it was not till after many years ocular demonstration they could be induced to lay aside their old, and adopt new and improved methods.

Being well watered and cultivated, the country now abounds in bleaching-greens, and is full of neat, cleanly habitations. This, with an orchard and snug garden attached to most of the houses and cottages, gives, as one travels through the country, a high degree of pleasure, and calls up the idea of the opulence and comfort of the inhabitants.

As more than once formerly hinted, however, discontent at government has spread so universally over Ireland, that, even in this part of the country, many are ready to rebel.

Planting goes on in some parts of Devonshire as well as here and there over the north of Ireland. However, not knowing the value of the bark of larch-fir, which, as more than once noticed, has of late been discovered to tan leather, in some respects equally with the bark of oak, they do not seem to be fond of planting it. In the highlands of Scot-

land, they not only tan with the bark of the alder, or *arn*; as they term it, but produce beautiful colours for their tartan from the same bark.

The Marquis of Downshire has, it seems, nearly a hundred thousand acres of land in this part of the country: for which, they say, the tenants would give two hundred thousand yearly in perpetuity.

From Downpatrick, without halting, I came to Newry; and found my pony an old acquaintance at the inn where I alighted. The ostler told me, that my pony had, for many years, been the property of a good old Irish parson, and was so great a favourite, that he was allowed to go into the kitchen for his allowance of cakes when they baked; the parson often going to see he got his share.

NEWRY.

THERE is a neat draw-bridge at Newry, which, being lifted up, allows ships of a hundred tons to pass. It is curious that, though swing-bridges, which are frequently to be met with in England, and are much more convenient and cheaper than

those which lift up, have not yet been introduced into Ireland.

In some places of Newry, the houses are as neat as in some of the first streets in London; and not unlike them. Improvements can, however, be carried on here at much less expense. A labourer, for instance, who gets only a shilling a day here, would earn more than double that sum in London. Mechanics are cheap in proportion. Newry may contain about four thousand inhabitants.

The new road between Newry and Dundalk, which is just ten miles, adds much to the conveniency of travelling, and was much wanted; the surface in the counties of Down, Armagh, and Louth, being, in general, very uneven, the mountains often towering up, sometimes near the road, and sometimes at a distance.

As you approach Dundalk, the mountains on the top, in former times, seem to have been under the plough; but this must have been when most of the low grounds were under wood, and screened these high grounds, as grain would not now grow in these unsheltered spots.

The heath, or heather, with which the mountains here, as well as elsewhere, are covered, may

be turned to a good account, and serve purposes of which the people seem to have no conception.

From the experiments I have made on heath, (published in the communications to the Board of Agriculture during 1809; as were my remarks on common bean-straw, in the transactions of the Society of Arts, &c.; both of which were soon after transcribed into Dodsley's Annual Register, with a view to be handed down to posterity,) I find that young heath, if cut when in bloom, and dried in the shade, will not only preserve sheep, horses, and oxen; but, by being cut short, and put into a mash-tub, in the same way as is done with malt, may be converted into excellent beer, and, by distillation, into a fine-flavoured spirit. The blooms, stripped off and carried home in sacks, may be treated in the same manner; much to the advantage of those who choose to be at the trouble.

Heaths, in general, have not much scent. Mutton fed on them, however, has a fine flavour; and the *Cytisus fragrans odoratus*, or *erica odorata fragrans*, has a smell similar to honeysuckle.

There are yet the remains of a Danish fort, with a round in the middle, near Dundalk, which, with

the old castle, naturally attracts the traveller's eye, and forms a fine variety in the prospect.

DUNDALK,

A seaport town, may contain from four to five thousand inhabitants. Though irregular, it is tolerably neat, and many of the houses display considerable taste and elegance. It lies about forty miles north from Dublin. Here I found a considerable distillery for whiskey; and, as usual all over the north, a large proportion of the people employed in the manufacture of linen.

It being *patron-day*, when I was at Dundalk, I found many of the inhabitants of both sexes drunk. Patron-day means the day of the saint, or patron, of the parish; when the people meet to dance and make merry. This, though common in Ireland, is not so much so as in Wales; where every parish has a saint, or patron, whose day they celebrate with great glee. There being a fair in the vicinity on this day, I saw many a sprucely-dressed young woman, after dancing and being merry all day, retiring to the town without a com-

panion ; the men on these occasions often staying after the women are gone, to drink and fight.

From Dundalk I proceeded to Lurgan-Green, on the way to Collon. As there had been a cock-fight at Lurgan-Green the day I arrived, I found at Mr. Coffee's, where I put up, not a few people drunk. The people here often have, as Horace expresses it,—

Corpus onustum

Histernis vitiis animum quoque prægravat una.

A few miles from Lurgan-Green, and near to the place where many people go with cars and horses catching cockles, some thousand acres of excellent ground, at a trifling expence, might be embanked, and gained from the sea. In both Scotland and England, much valuable land has lately been gained by embankment. On the banks of the Thames, for example, between Chelsea and Westminster, the surface of the ground, in most places, is four or five feet below the level of the river, when the tide is up. The ground is prevented from being flooded by embankments. Many of the landed-proprietors, in Ireland, do not seem sensible of the blessings Providence has put within their reach ; otherwise they would not only encourage the im-

provement of bogs and waste grounds more than they do, but also gain large tracts from the sea and banks of their navigable rivers, which they might do, at a comparatively small expence, those tracts being ground only covered when the tides are high. The money expended in keeping down the rebellious spirit of the inhabitants would be much more usefully laid out, and tend more to the peace of the country, by being employed in public improvements, and works of this kind.

COLLON.

AT Collon, an inland village, a few miles from Drogheda, containing about eight hundred inhabitants, I found the Reverend Dr. Beaufort, to whom I had letters of introduction, polite, well-informed, and extremely hospitable. The stile of building about Collon is uncommonly neat. Observing a fence of fine, young, thriving poplars, planted in lines, bent and fixed two and two by a small cord near the top, so as to form a number of vacant spaces, like the panes, in form of a diamond, in a window, I enquired whether the person to whom the garden and house belonged were not a man

of independent fortune? "No," replied Doctor Beaufort, who was with me, in his gig; "it belongs to the smith of the village." "Pray, Doctor," said I, "how comes it, that your smiths, your weavers, your shoemakers, and every body in this corner, displays so much neatness and taste?" "It is owing," he replied," to the continued attention and encouragement of the Right Honourable Mr. Foster, late Speaker of the House of Commons in Ireland; who, being proprietor of all the lands about the village, gives encouragement to sober industrious persons to settle about it; affords them, as well as all his tenants, at his own expence, as many bricks as they please for building; takes no more rent than the ground can well afford; and, that they may see and imitate, prevents none from viewing the extensive agricultural improvements he is carrying on in the vicinity."

Men of property of Mr. Foster's way of thinking are a blessing in a country, and must be the favourites of heaven. A large proportion of the landed-proprietors in Ireland, however, grind the face of the poor; and, if they continue their oppression, and the Father of the Universe be what we suppose him to be, cannot have his approba-

tion, when they come to give in their final account.

At Mr. Foster's farm, in the vicinity, I found cabbages, rutabaga, lucerne, and most kinds of greens, except Indian corn, and French wheat; the introduction of which are, if I mistake not, among the latest improvements in agriculture.

It is curious to remark, that all our corn, and a great number of our vegetables, came originally from foreign countries; and, generally, from warmer climates. Most of them were brought from Italy; Italy obtained them from Greece; and Greece had them from the East. When America was discovered, numerous plants and flowers were found, which, till then, were unknown to Europeans, and which have since been transplanted into Europe with much success. Most of the different sorts of corn which serve men and animals for their best food, are grass plants; but, though our fields are now covered with them, they are foreign to us. Rye and wheat are indigenous in Tartary and Siberia, where they still grow without culture. We are ignorant whence barley and oats came; but it is certain they are not indigenous in our climate; otherwise it would not be necessary to cultivate them. Rice is the produce of Ethiopia.

About a hundred years ago, the cultivation of it was begun in America: and they now export vast quantities of it to various parts of Europe, and the West Indies. Buck-wheat first came from Asia. The crusades introduced it, with many other useful plants, into Italy. From Italy it spread into Germany, and the other countries of Europe.

Most of our herbage and vegetables have also a foreign origin. Borage comes from Syria; cresses from Crete; cauliflower from Cyprus; and asparagus from Asia. We are indebted to Italy for chervil. Aneth comes from Spain and Portugal; fennel from the Canary Islands; anise and parsley from Egypt. Garlic is the product of the East; eschalots come from Scalona, the *quondam* country of the Philistines; and horse-radish comes from China. We are indebted for kidney-beans to the East Indies; for gourds and pumkins to Astracan; lentils to France; and for potatoes to Brazil. The Spaniards found tobacco at Tobago, a province of Yucatan, in America. Gos lettuce comes from Coos, one of the islands in the Archipelago.

The most beautiful flowers in our gardens are foreign productions. Jessamine comes from the East Indies; the elder-tree from Persia; the tulip from Cappadocia; the narcissus from Italy; the

lily from Syria ; the tube-rose from Ceylon ; the carnation and pink from Italy ; the aster from China. The tea-plant is now reared in the south of France ; and, to the forty-two thousand species of plants already known in this country, there are new ones daily discovered and introduced. But why speak of the introduction of plants, since there seems to be an universal transmigration of them over all the earth ? Men, animals, and vegetables, transplant themselves by degrees, and go from one region to another ; and this transmigration, we have reason to conclude, will continue till the end of time. But to return.

At Mr. Foster's farm, I found that the steward, having made many experiments on the comparative methods of ploughing with horses, and oxen, is decidedly of opinion, that, as they do the work more expeditiously, the ploughing with horses is, on the whole, the most economical. Curious it is, that, though our venerable Sovereign, and many of the best-informed personages in the nation, have, for many years, been trying experiments on the comparative merit of these methods, yet they have not been able to say, decidedly, which is the most economical. While Mr. Foster's steward is clearly of opinion that horses are the most economical, a

steward of the Duke of Bedford, who, it would appear, has paid equal attention to the matter, says, that to plough with oxen is a very considerable saving.

In Ireland, they seldom or never mix stratum of clover and straw together. On representing the advantage a mixture of this kind to Dr. Beaufort, who is himself an extensive farmer, he remarked, that as the grass must communicate valuable particles to the straw, which would otherwise evaporate, and be lost, he would certainly make the experiment.

I found no difficulty in satisfying the Doctor that there is no danger of the mass taking fire if the quantity of straw be made sufficient to absorb the moisture of the grass. The caloric, or heat, which, more or less, lies quiescent in all bodies, never acquires the warmth of fermentation, nor ever generates flame, except the particles are too much obstructed in their disposition to fly off. A hay-stack takes fire, because the heat that lay quiescent in the vegetable matter, is called into action by compressure; while the fine particles, which caused the heat, are too much confined. Allow them to fly off as they are generated by the fermenting juices, and your mass will keep for

years. Confine them beyond a certain degree, and the decomposition, or what is commonly termed rotting, will begin, or the whole go into a flame.

Nothing drew my attention more at the cottage belonging to Mr. Foster's farm, where there is a curious combination of elegance and simplicity, than a chair, the four feet of which are so many large horns, the back being formed of other two, the points of which are black, and meet at the top, producing a curiously fine effect.

In the garden, at the Cottage, I found a species of the sensitive plant, with leaves more than ordinarily large. The sensitive plant, as noticed formerly, shrinks at the touch ; not from feeling, but from the peculiar construction of the veins, and materials of its leaves. From a certain combination of materials, such as light and heavy, hard and soft, moist and dry, hot and cold, elastic and non-elastic bodies acquire their several appearances ; and, like the sensitive plant, not unfrequently properties not easily accounted for.

Though no plant, that we know, shrinks at the touch from feeling, but from other causes ; and, though plants and animals, even where they approach nearest to the nature of one another, have a manifest difference ; yet a slight observation will

convince us, that, in many particulars, plants and animals agree. As the animal life, for instance, is preserved by nutritive juices, carried into the system by the blood, so vegetable life is preserved by nourishing particles taken in by the roots and leaves, and carried by the capillary vessels through all parts of the plant. As the blood of the animal is forced through the veins, valves and strainers, by the influence of heat, checked and resisted by the efforts of cohesion ; so the juices of plants are carried through their capillary tubes in a similar manner : and, as the health of an animal depends on the circulation of the fluids, and unobstructed perspiration, so does that of a plant ; pure elastic air being necessary to the health and vigour of both. And here, permit me to remark, that, though plants be subject to diseases, as well as animals, what is termed a *blight* in plants does not arise, as is generally supposed, from any scorching quality in the air, but, either from the sudden increase of insects, encouraged in their growth by certain states of the atmosphere, or from the flowing juices in the plant being stopped, in consequence of a sudden transition from more than ordinary heat to cold. These juices accumulating, and the vessels being ruptured, a mortification or

blight, as it is termed, takes place in the new and tender parts of the plant. Nor is it easy to account for the various colours, tastes, smells, &c. produced by the numerous species and genera of plants, up and down the face of the earth. All we know is, that, as the roots are different in each, so they have the power of choosing the juices best adapted to their nature. Moisture, the chief food of plants, often produces qualities of which we are not aware. The water of a deep well, by being filtered through the earth, and deprived of many of its fertilizing qualities, is not, we know, good for plants. The water which has been long exposed to the sun and air, and consequently has, by evaporation, been deprived of many of its fine particles, is also not so good for plants as rain water. The reason is obvious: rain brings down, and carries to the roots and mouths of plants, the oleaginous, sulphureous, and other particles that float in the atmosphere, and which every moment arise from the decomposition of the vegetable and animal bodies every where perpetually taking place, though unperceived by us. It is owing to the materials of which they are composed, and their sending out plenteously, while burning, pure vital air, that people generally feel pleasure when sitting

round a fire of wood ; and it was, no doubt, with a view to his pleasure, that the then Lord Mayor of London, while entertaining one of our kings, took care that the fire should be plentifully stored with cinnamon.

The feeding and rearing of cattle must, it seems, sometimes be an advantageous business. I heard Mr. Foster's steward telling Dr. Beaufort, that he bought for Mr. Foster, the other year, twenty young heifers, at five pounds each ; and that, having grazed them in the parks about a year, he sold them at twenty pounds each ; the twenty thus bringing in three hundred pounds for a year's grass.

As asses prefer thistles, dockweed, charwell, nettles, and such grass as other cattle will not eat, Mr. Foster, attending to the wise economy of nature, has a number of these in his parks.

Many reasons may have induced Mr. Foster to admit these animals into his park. The ass is naturally as humble, patient, and quiet, as the horse is proud, ardent, and impetuous. The ass suffers chastisement with constancy and courage : he is moderate both as to the quantity and quality of his food ; he is contented with the hardest and most disagreeable herbs, which the horse and

other animals will leave with disdain. But he is very delicate with regard to his drink ; for he will take none but the cleanest water, and always prefers rivulets with which he is acquainted.

When young, asses are sprightly, and even handsome ; but, either from age, or hard treatment, they soon become slow, indocile, and headstrong. Pliny tells us, that, when the young one is taken from its mother, she will go through fire and water to recover it. The ass is also strongly attached to his master, notwithstanding he is ill used. He will smell him afar off, and can distinguish him from other men ; his eyes are good, and his smell acute ; his hearing is excellent ; which has contributed to his being numbered among timid animals. When he is overloaded, he shews his sense of the injury, by lowering his head, and bending down his ears. When he is greatly abused, he opens his mouth, and draws back his lips in a most disagreeable manner, which gives an air of derision and scorn. If his eyes be covered, he remains motionless, do what you please.

The ass may be of use in ways of which we are little aware. Mæcenas, the patron of learning, and friend of the Emperor Augustus, esteemed the flesh of young asses as delicious food ; and gene-

rally introduced them as a delicacy at his feasts. We know asses' milk to be a medicine. Many ladies, to augment their beauty, wash their face with the milk of this animal, to which it has a wonderful tendency. Certain it is, that, as she daily bathed in asses' milk, Poppæa, the wife of the Emperor Nero, was attended, wherever she went, by five hundred of these animals. If asses' flesh be excellent eating, their skin of considerable value, and they can be reared at much less expense than either oxen or swine; why is not the breed of this species of animals more generally encouraged? It is certain that an ass may be kept at the tenth part of the expense of a horse. The Persians so much value the flesh of the ass, that its delicacy has become proverbial among them.

Notwithstanding all that has been said of Fiorin-grass, I found none of it at Collon, though the soil seems adapted to it.

As hedge-hogs are useful for eating up snails, slugs, and vermin of that kind, they are not unfrequently kept in gardens for that purpose. I found one in Dr. Beaufort's garden, by no means shy, and which the Doctor told me he had found useful.

Like most wild animals, the hedge-hog spends the best part of the day in sleep, and shews the greatest activity during the night. It generally lodges in small thickets, in hedges, or in ditches, covered with bushes, making a hole about six or eight inches deep, which it lines with moss, grass, or leaves. It feeds on roots, fruit, weeds and worms; and is, according to some naturalists, accused with sucking cows, and wounding their udders. This is denied by others.

The hedge-hog has also been accused of robbing gardens and orchards of their fruit; but this charge is certainly brought without any solid foundation. If kept in a garden, they never attempt to climb trees, nor even to stick fallen fruit on their spines, but only lay hold of their food with their mouth.

The hedge-hog may be rendered tame to a considerable degree; and it has frequently been introduced into dwelling-houses for the purpose of expelling the *blatta*, or cock-roaches, which it pursues with avidity, and feeds on with peculiar fondness. Among the Calmuc Tartars, hedge-hogs are often kept instead of a cat, and, in some respects, answer the same purpose.

We are told that, a few years ago, the landlord

of an inn, in Northumberland, kept a hedge-hog, which answered to the name of *Tom*. It ran about the house familiarly, and displayed a docility that astonished every spectator. Buffon made several experiments on those creatures, and gives an interesting account of some of their habits. With all the pains he took, however, he never could induce them to propagate their kind, in a state of captivity; and he found that the female would even devour her own young, when confined—as if she disdained to raise a race of slaves.

The hedge-hog is pretty generally diffused over Europe. In winter, it wraps itself up in a warm nest, and sleeps out the rigour of the season. In this state it is sometimes so completely encircled with herbage, that it resembles a ball of dried leaves; but, when taken out, and placed before the fire, it soon recovers from its state of torpidity. Its flesh is said to be a peculiar dainty. The antients used the skin by way of a clothes-brush.

The female produces four or five young ones at a birth. These, at first, are white, and have only the rudiments of spines. They are lodged in a

large nest, composed principally of moss, and soon acquire the full size.

Though one half of the people in the parish of Collon are Papists, yet, owing to the liberality of the priest, their children frequent the Protestant school in the village. The people here are too wise to dispute about speculative opinions, sensible that that man's faith cannot be very wrong whose life is good. Taste and improvement have evidently bettered the morals of the people about Collon. In Mr. Foster's house, where I slept several nights, (Dr. Beaufort having a number of friends on a visit,) the servants seemed more than ordinarily regular in their deportments.

Having gone one morning into Dr. Beaufort's garden, and brought down with my hand, but not killed, a wasp that was giving me some trouble, I took it and laid it gently on the circular web of a garden-spider. The spider soon made its appearance, and began to attack the wasp; but, after a long and fruitless struggle, the spider was obliged to relinquish the contest, and return to its lurking-place. Laying the wasp on another web, a small spider almost immediately made its appearance. Though not large, this shewed more courage than

the former, and with much dexterity, not only avoided the movements of the sting of the wasp, but at length succeeded in getting on the wasp's back, and wounding him in the neck. The magnifier I generally carried with me enabled me to see this the better. In the struggle the web of the spider was much torn, and the wasp being at length killed, was hanging by some threads, nearly a foot below the spider's lurking-place. Observing this, the spider seemed to be considering how she could drag the wasp up, and secure him from being carried away by the wind or birds, as is often done; and in doing this she used a mechanical power, which seems to have escaped the notice of all those who have as yet treated of this useful and highly interesting subject.

The spider was not above a fourth part of the bigness of the wasp; and, therefore, was not likely to be able to pull up so great a weight by its natural force.

The method it took was this. To the bush where it had formed its web, the spider fixed two lines to twigs, about eight inches distant, and fixed the other ends of these to the body of the wasp, in form of a V. It then ran up to the middle

of one of the lines, and fixed another line there, then carried the end of it up to the middle of the other line, and began to pull the two together in the middle, which raised the wasp about an inch. From this it is plain that, if the cross line was four inches long, and the wasp was raised one, the power the spider applied moved four times faster than the weight ; consequently, from an established rule in the computation of mechanical powers, the spider, by the artifice she used, gained four times her natural power. By tying these lines, when pulled together, and repeating the operation, she at last succeeded in raising the wasp as high as her lurking place ; when, seizing it, she began to eat.

But the instinct of spiders seems not more wonderful than their sagacity in foreseeing the state of the weather. Looking up by chance some years ago, to the corner of a garret-window, near which I happened to be, I observed a spider extremely busy in fixing threads to the middle of its web, and pulling the whole close up into a corner. The window faced the west. The weather was fine, and there was no appearance of any change.

In a little time, however, a black cloud began

to appear, and a squall of wind and heavy fall of rain followed, which would have torn the web to pieces, if the spider had not pulled it into a corner, and strengthened it by numerous additional threads and lines.

Upon another occasion, after a long tract of rainy, blowing weather, on stepping into the garden, one morning, I observed a large circular spider's web, stretched across a place where none had been before, fixed to lines of more than ordinary length. The morning was dark and gloomy; but, in a short time, the weather cleared up, and continued fine for some weeks.

To those who look into the works of nature, the instinct of animals is wonderful. The farmer says, "We shall have rain, for the rooks are returning sooner than usual." By experience, rooks may know something of the weather, and be warned of the approach of a change; they may perceive, as it generally happens, that the elasticity of the air is diminished before rain. The elasticity of the air being diminished, swallows are apt to fly low, and near the surface of the earth before rain, the air there being more elastic, and containing more oxygen, or vital air, than at a greater elevation. It is the moisture and pressure of the air on their

fur that makes cats rub their face with the foot before a change of weather.

On my way from Collon to Drogheda, which is about twenty-three miles from Dublin, I went to see the obelisk, or pillar, situate on the river Boyne, the place near where the forces of King William and King James the Second contended. There is a clump of trees on the high ground, on the south side of the river, where James and his army were encamped, while King William and his men were on the opposite side, within a few hundred yards of the river. After several skirmishes between flying parties, sometimes on one side, and sometimes on the other side of the river, King James, having advised his men to fight, set out for Dublin, and then quitted the kingdom. On their attempting to pass the river, King William attacked and routed the forces which James had left. The obelisk, which is raised on a small isolated rock, on the north side of the river, near the ford where the battle was fought, was erected to the memory of King William, in the year 1736. The inscription bears, that the first stone was laid by the Duke of Dorset, the then lord-lieutenant of Ireland. The pillar is about a hundred feet high, including the rock on which it is built, and has a

noble appearance; but, being in a hollow, is not seen, in many places, at the distance of half a mile.

As King William was hearing a sermon in the church of Tullialan, then, and yet, a miserable village near the river Boyne, at the time when King James set out for Dublin, many concluded, that, as a reward for his attention to the institutions of religion, Providence befriended him.

The dominion of error over the mind of the generality of mankind is irresistible. James, to the last hour of his life, continued as great a bigot to his political, as to his religious prejudices. He could not help considering the strength and power of the crown, as necessary to the preservation and happiness of the people; and, in a letter of advice which he wrote to his son, while he conjured him to pay a religious observance to all the duties of a good sovereign, he cautions him against suffering any intrenchment on the royal prerogative.

On my way to Drogheda, I fell in with numbers of people going thither to see the races, which had continued for some days. At the ground I found the jockeys and country-gentlemen much out of temper, because a weaver from the north, the day before, had rode his mare, and won the

plate of fifty guineas, notwithstanding all their schemes to prevent it. The ladies and connections of the landholders seemed to avoid the young man ; merely because he was a weaver. This was peculiarly the conduct of Catholic proprietors. The pride of the daughters of the landed-proprietors, in too many countries, makes them sit long in the market of love. To be a good wife is more respectable than being a fine lady.

DROGHEDA.

AT Drogheda, which contains about twelve thousand inhabitants, and is the chief town in the county of Louth, there is considerable trade, both in the way of export and import, and the houses up and down on both sides of the river, serve to point out that they who inhabit them, are in easy circumstances. The town-house, where the judges meet, and where the public business is transacted, is neat and substantially fitted up. The main street, which is long and straight, and which contains some splendid houses, resembles Holborn and other streets in London. The great church, which is modern, displays taste ; and the steeple,

surmounted by a fine spire, being on a rising ground, and seen at a great distance, gladdens the eye as you approach. The tower, standing by itself, near the church, is part of the priory built by the Archbishop of Armagh, in the year 1224, where he lies interred.

There was a college here, at which, it is said, five thousand students often attended at the same time. This appears not improbable, as, during a considerable period of the dark ages, and so early as the middle of the seventh century, learning seems to have been much attended to in some parts of the North of Ireland.

Egypt and Greece, in very remote times, were seminaries of learning to the rest of the world; and Ireland, in later days, seems to have answered the same purpose to the other nations of Europe. When the ravages of the Goths and Vandals had desolated the improvements of Europe, and reached also to a considerable extent on the African continent; and when monkish superstition, still more baneful to science, had completed what the Goths had begun; learning appears to have flourished in Ireland. Spenser says, it is certain, that Ireland had the use of letters very antiently, and long before England. Bede speaks of Ireland

as the great mart of literature, to which people resorted from all parts of Europe. He relates that Oswald, the Saxon king, applied to Ireland for learned men to instruct his people in the principles of Christianity. Camden says it abounded with men of splendid genius in ages when literature was rejected every where else. According to him, the abbey of Rebo, in Italy, Wurtzburg, in Germany, St. Gall, in Switzerland, Malmesbury and Lindisfarne, in England, and Iona, in Scotland, were founded by Irish monks. The younger Scaliger says, in the time of Charlemagne, and two hundred years before, almost all the learned were of Ireland. The first professors in the university of Paris were from Ireland; and it is said, that Alfred brought professors to his newly-founded college of Oxford from this country. At this day the patron saints, as they are called, of several nations on the continent, are acknowledged to be Irish. Hence we may see how Ireland obtained the name of the Island of Saints.

In fact, when we read of the antient literature of Scotland, we must understand it as spoken of Ireland, under its antient name of *Scotia*; or the improvements of Scotland immediately derived hence. Ireland retained the name of *Scotia* to so

late a period as the fifteenth century. The ancient Scots writers, of the greatest distinction, are so far from denying their Irish extraction, that they seem to glory in it; and King James the First, in one of his speeches, boasts of the Scotch dynasty being derived from that of Ireland.

Though Dublin is the only university, yet there are free schools established in Ireland in every county. Besides these, there are many academies where literature and science (as has already been hinted) are regularly taught. It appears, by official returns, that, in seventeen dioceses, out of the twenty that are in Ireland, there are, in all at present, three thousand seven hundred and thirty-seven schoolmasters, who educate one hundred and sixty-two thousand three hundred and sixty-seven pupils. Of these masters, one thousand two hundred and seventy-one are Protestants, and two thousand four hundred sixty-five Catholics. These seventeen dioceses comprise about five-sixths of the superficial extent of Ireland; but it is doubted whether they contain more than four-fifths of its actual inhabitants. It is concluded that, if similar returns from the whole of Ireland had been made, the number of pupils would appear to be upwards of two hundred thousand, and of the masters to be

above four thousand six hundred. It is curious to remark, that, notwithstanding the number of learned men among the Romans, Quintilian, who taught a school of rhetoric, was the first who had a public salary from that state for teaching the youth.

It is a singular phenomenon, and one which has often employed the speculations of curious men, that writers and artists most distinguished for their parts and genius, have generally appeared in considerable numbers at a time. Some ages have been remarkably barren in them, while, at other periods, nature seems to have exerted herself with more than ordinary effort, and to have poured them forth with profusion.

Various reasons have been assigned for this. Some of the moral causes are obvious; such as favourable circumstances of government, and of manners, encouragement from great men, and emulation excited among the men of genius. But, as these have been thought inadequate to the whole effect, physical causes have been also assigned, and some authors have collected many observations on the influence which the air, the climate, and other natural objects may be supposed to have on genius.

Learned men have marked out four of these happy periods. The first is the Grecian age, which commenced near the time of the Peloponnesian war, and extended till the time of Alexander the Great; within which period we have Herodotus, Thucydides, Xenophon, Socrates, Plato, Aristotle, Demosthenes, Lucian, Isocrates, Pindar, Euripides, Sophocles, Menander, Anacreon, Theocritus, Phidias, Praxiteles, and others.

The second is the Roman, or, as it is commonly called, the Augustan age; included nearly within the days of Julius Cæsar, and Augustus; affording us Catullus, Lucretius, Terence, Virgil, Horace, Tibullus, Propertius, Ovid, Phædrus, Cæsar, Cicero, Livy, Sallust, Varro, and Vitruvius.

The third age is that of the restoration of learning, under the popes, Julius the Second and Leo the Tenth; when flourished Tasso, Ariosto, Sannazarius, Vida, Machiavel, Guicciardini, Davila, Erasmus, Paul Jovius, Michael Angelo, Raphael, Titian, Aldus, and the Stephani.

The fourth comprehends the age of Louis the Fourteenth and Queen Anne; when there flourished, in France, Corneille, Racine, Moliere, Fontaine, Bossuet, Fenelon, Bourdaloue, Fontenelle, Mas-

sillon, Pascal, Bruyere, and Bayle ; and in England, Dryden, Pope, Addison, Prior, Swift, Parnel, Arbuthnot, Congreve, Otway, Young, Rowe, Atterbury, Shaftsbury, Bolingbroke, Tillotson, Temple, Boyle, Locke, Newton, and Clarke. Posterity will judge of the age in which we live. But to return.

The Archbishop of Armagh is patron of the church of Drogheda ; and the Catholic bishop, who is primate of all Ireland, generally resides here.

There are but few Presbyterians in Drogheda. Indeed, so soon as you pass Dundalk, in proceeding towards Dublin, the manners, customs, and notions, as well as the physiognomy of the people, differ from what you left behind.

Here Catholics again become numerous. How to lessen their number is the question. There is something in the temper of men so averse to severe and boisterous treatment, that he who endeavours to carry his point that way, instead of prevailing, generally leaves the mind of him whom he has thus attempted to influence, in a more confirmed and obstinate condition than he found it. Persecution has always fixed and riveted those opinions, which it was intended to dispel ; and some have

attributed the quick growth of Christianity, in a great measure, to the rough way in which its first teachers were treated. The same may have been observed of our reformation: the blood of the martyrs was the manure which produced the crop on which the church of England has subsisted ever since. Providence, who always makes use of the most natural means to effect his purpose, has thought fit to establish the purest religion by this method. When an opinion is violently attacked, it raises an attention in the persecuted party, and gives an alarm to their vanity by making them think that worth defending at the hazard of their lives, which, perhaps, otherwise they would have only admired, during a short period, for its novelty, and afterward have resigned of their own accord. In short, a fierce, turbulent opposition, in general, only serves to make a man more positive and loth to part with his opinion. Unfortunately, the Catholicism, established in Ireland, is, in many places, of the most bigoted and absurd kind, and, when we consider the ignorance of many of its professors, not likely soon to purify itself. It is difficult to say what ought to be done. Let them alone, and their error will continue for a long time what it is. Oppose them, and they will be more

intensely attached to it. One thing is certain, that the minds of the common people must be enlightened, and their external circumstances bettered, before any thing of importance can be effected in bringing them cordially to coalesce with the political views of England. Indeed, something is due to them in this respect; for, it must be confessed, the rusticity, barbarity, and slow progress towards improvement, in many parts of Ireland, is owing to nothing so much as to the attempts of England, for generations past, to compel the Irish to look up to them as masters. This the great body of the Irish have hitherto been unwilling to do; and, in attempting to counteract the views of the English, they have had but little leisure to look into the errors respecting religion, moral rectitude, and the relative duties, which gained footing among them. Free them, in some degree, from the insufferable burden of tithe-proctors, tithe-valuers, middlemen, and enormous monopolization; and so order matters, that the great landholders may live, at least some part of the year, among their tenants; and Ireland, which possesses many advantages, will soon become a help-mate to England; a land of happiness and peace. Permit poverty, ignorance, and grim op-

pression, to stalk through the country as they do, and Ireland will never be at peace.

At Drogheda I put up at the sign of the White Horse: and here, having little more use for my poney, as I could easily find conveyance to Dublin, I sold him to a Scotch gentleman (who promised to take care of him) and got fifteen guineas, being only one less than I had paid for him at first. When I clapped his neck more than ordinarily at parting, the tractable animal gave a longing look, as if aware he would see me no more. When I told my boy that Hector was sold, and that he might go on the top of the coach to Dublin, the tear started in his eye, and he went to the stable to see the poor animal once more. In a word, we were all three sorry to part.

As we have the history of a roupee, of a rogue, of a black-coat, &c.; each, by telling what happened to them in the course of their peregrinations, being calculated to amuse and to instruct: so, as my poney, in his early days, had often carried a rich young squire, when on the wings of the wind; and had frequently served for feet to a young lady of very considerable property; as well as a pious old clergyman, as already noticed; I have no doubt but had he had the gift of speech, he would

have told me anecdotes which I should have been tempted to mention. Though he could not speak, like Tobit's dog, he often seemed to wish to do so. The Gentoos may smile, and say what they please of the absurdity of Europeans, in making companions of dumb animals : but there is often a something in dogs, horses, and others of the inferior animals, that attaches us to them, and makes us sorry to part with them. The idea may be carried too far, and affection is, no doubt, often thrown away on unworthy objects ; but the attachment of a squire to his hounds, horses, &c. and of a lady to her lap-dog, may sometimes be traced to the commendable qualities in our nature. To have, however, like a certain duchess, an elegant burying-place for lap-dogs, parrots, squirrels, monkeys ; and head-stones, tombs, and monuments, recording their age, qualities, names, day and hour of their birth, death, &c. as well as a book of necrology respecting them ; is carrying matters too far, and prostituting some of the finest feelings of our nature. It may appear a mark of taste and refinement in some of our great ladies to keep servants for combing, washing, airing, &c. &c. lap-dogs, parrots, cats, monkeys, and other favourite animals, as also to have a separate kitchen

and cook for them, as is sometimes done: but, though Nero used to gild his horse's oats, invite him to his own table, appoint servants to attend him, and joined with others in those days, in almost adoring some of the inferior animals, yet I trust there are but few in this country who either approve or imitate such conduct.

There is no such large town as Drogheda, near London. The capital city of a kingdom generally swallows up all towns near it, leaving nothing but small villages within many miles.

There is a thin blue stone, near Drogheda, shaped somewhat like the bottom of a boat, on which many believe St. Dennis sailed over from France. Consequently, while the Roman-Catholics swear by the blood of the holy cross, by the soul of their grandmother, by that of St. Patrick, St. Dunstan, &c. &c. it is not uncommon to hear them swear by the soul of St. Dennis.

From the number of bones about Drogheda, and other parts, half-burnt, I observed they had lighted fires, on Ridge-day eve (Beltien,) just as the sun went down, in the same way as they do in Lapland, Scotland, and many other places on high grounds, on that evening; with this difference, that the more unpolished the

country, the more bones they collect for the fire. It is for the better-informed to say, why all fires, on public occasions, are called *bone-fires*. Does it refer to the antient custom of burning the dead, when every family of a district, at a certain time, perhaps on Ridge-day eve, brought their dead to the common fire to be burned; or to any thing else? Dr. Johnson derives the word from *fire*, and the French word *bon*. But we never say bon-words, bon-day, bon-evening, bon-night, but *bon mots*, *bon soir*, *bon nuit*. When do we find a word or phrase, half French and half English? The Doctor, therefore, whose opinion, for some time, has been the gospel of our schools, seems to be wrong in his derivation of this word. A poor young Irish gentleman, having married a rich English lady, happening to be bringing her to his house, on that evening, when every body on the high grounds was making bone-fires, easily persuaded her that they were all lighting fires, and rejoicing at her approach to his house.

BALBRIGGEN.

BALBRIGGEN, about fourteen miles from Dublin, is a tolerably thriving place, having both import and export trade. Though the houses in Balbriggen are, for the most part, built with mud, and covered with thatch; yet they have a neat appearance, the walls being harled with lime, and the thatch, in general, thick, and neatly sewed to the roof. This, with its projecting over the wall, as it were to cover and keep them warm, gives pleasure, and suggests the snug, easy, comfortable state of the inmates.

Soon after one leaves Drogheda, on the way to Dublin, the fields, in most places, begin to be better cultivated; and, as you proceed, you perceive that you are approaching some great city.

From Balbriggen I went to see the Roman college at Maynooth, so liberally provided for by government. The young men here have many advantages; such as learned professors, a good library, excellent food, and extensive gardens and ground wherein to amuse themselves; but the great fault is, they seem too much excluded from

the company of Protestants. The professors give as an excuse for this, that, at some colleges, the students have too much liberty. So they have, if what Robinson, of Cambridge, the respectable, well-known author of *The History of Baptism, &c. &c.* in one of his tracts says, be true; that ladies of a certain description, dressed in a gown and band, like clergymen, are sometimes seen arm in arm, at churches and elsewhere, with the young men of the university. Whether the nine or ten thousand pounds, which flow yearly into the college of Maynooth, through a Protestant channel, will tend to corrupt the purity of the Catholic doctrine, I shall not pretend to say. Poison the fountain, and the streams will soon become impure. It is this idea which has put the Roman Catholic bishops and clergy in Ireland on their guard, and, unfortunately, makes them adhere more closely to the most absurd dogmas of the Roman Catholics. Were the young men allowed freely to mingle with Protestants, by degrees they might see their peculiarities, and become Protestants. But the professors, dreading the consequence of the young men mingling with Protestants, will scarcely allow them to see one at a distance.

As you approach Dublin, Domville-House, the seat of Sir Compton Domville, is pretty, and has an extensive wooded park about it.

A certain baronet, in this part of the country, delights, it seems, to oppress his tenants; and says, when such and such a one has decamped, not being able to pay, "What of that? Have they taken any of the land on their back? The baronet forgets that, *nos non nobis nati sumus*; and that, on former occasions, the swinish multitude, as they have been unfeelingly styled, when goaded on too far, have become formidable. If they did this when the greater part of them could neither read nor write, nor knew any thing of fire-arms, what may we not suppose will be the consequence now that it is the fashion to learn every one to execute these arts, were the land-holders, in general, to treat their demands with inattention?

The rich and the powerful, it is certain, want nothing but the love and esteem of mankind to complete their felicity; and these they are sure to obtain by a good-humoured and kind condescension; and as certain of being every-body's aversion, while overbearing rudeness is perceptible in their words or actions. What brutal tempers must

they be of, who can be easy and indifferent, while they know themselves to be universally hated, though in the midst of affluence and power? But this is not all; for, if ever the wheel of fortune should turn them from the top to the bottom, instead of friendship or commiseration, they will meet with nothing but contempt; and that with much more justice than ever they themselves exerted towards others. In the chapter of accidents we often find things very unexpected. A certain baronet, in the vicinity of Dublin, as well as a number of landholders in Ireland, perhaps, too seldom think on what may happen. Riches often take wings and fly away, and many besides Oliver Cromwell, and Buonaparte, raised from the dunghill, have been permitted to scourge the rich and the powerful. As many, in various parts of Europe, (a thing that has happened in all ages,) are travelling with knapsacks on their back, who formerly were wont to ride and loll at their ease, attended by obsequious servants; so, what has happened, may happen; there being nothing (except perhaps a few of the works of art,) new under the sun. This should make the great consider. Such unexpected revolutions are a warning to all to prepare, and evidently permitted that, as the Scrip-

ture expresses it, the inhabitants of the world may learn righteousness. In former times the children have suffered for the sins of their fathers. The landholders in Ireland, and their agents in particular, should take care, lest the smothered embers of rebellion burst unexpectedly into a flame. To one who travels, with his eyes open, through Ireland, the fire that burnt so fiercely during 1798, seems not to have been properly extinguished. The sensible part of the inhabitants see this and are afraid. Too many of the landholders, however, thinking it the business of government to see to this, care nothing at all about the matter.

At a few miles distance, as you advance towards it from the north, Dublin has much the appearance of London, as you approach it from Highgate, Hampstead, &c. The bold projections of the Wicklow mountains, raising their heads behind Dublin, with the want of St. Paul's, and certain spires, as you approach London, form the chief difference in the picture.

RETURN TO DUBLIN.

ARRIVING at Quin's hotel, my former quarters, where I resolved to stay some time, previous to my embarking for Holyhead, and proceeding on my way to London, and having got my boy recommended as an apprentice and out-of-door-clerk, in a respectable counting-house, in the city, a thing he told me he would like, I sat down, and, from a retrospective view of my travels in Ireland, could not help making the following remarks:—

IN some parts of Ireland there is a rudeness, I had almost said a savageness of manners; for which, if it arise not from their having frequently seen and heard savage scenes mentioned with approbation, it is difficult to find either a physical or a moral cause. Their conduct, in some places, puts me in mind of what occurred when I was lately at St. Andrew's. A boy, about seven, and a girl about five years of age, having been sent from India, to be educated under the eye of a good old Doctor of Divinity, an uncle, had resided some days in the Doctor's: when the brother, one morn-

ing had offended the sister, she came running in a passion to the Doctor, begging him to come immediately and cut her brother's throat. Had she not seen or heard of such scenes in that part of India whence she came, the request certainly would never have entered her head. The diffusion of general knowledge, and the introduction of circulating libraries, according to circumstances, may tend to introduce civilization; but, as formerly hinted, nothing of importance can be effected, till the lamp of religion be made to burn more clearly, and the jarring interest among certain political parties come to subside.

At Dublin, Cork, and a few other places, some of the landholders, disdaining the ordinary allurements, with which folly satisfies the fools of fortune, and preferring books, thinking, and conversation, to dogs, dice, and jockeys, associate in the cause of elegant literature, and rendering themselves useful to their country. There is no source from which an intelligent and observing population can derive so much improvement, as from the immediate and constant intercourse with their gentry. But unless the landholders live in the country, this desirable intercourse cannot be maintained and so facilitated, as to do lasting good. Were the

landholders, in general, to reside in the country, and a rallying-post here and there through the country, to be presented for the poor and rich to meet, Ireland would soon become, (as more than once hinted,) not only civilized, but a flourishing country.

Women are too apt to regard the attention paid to them by men, as a mark of their own superiority; whereas this respect is, in general, merely the expression of the man's sympathy for the weakness of the softer sex. Many females in Ireland, particularly in the greater towns, seem to pique themselves not a little upon this their supposed privilege, and domineer and play the *virago* with no small share of hauteur.

It is astonishing how widely different the Irish Protestants, as well as Roman Catholics, are in their opinion respecting the best method of pleasing God. Many, though not allowed to use them, think the baptism of bells a matter of much importance; some think the tones of an organ admirably calculated to inspire devotion; while others think organs fit only for the synagogues of Satan. Nay, so incensed are some of the teachers of religion against organs, that I heard a certain person assert from the pulpit, that, in the early ages of

Christianity, when men had become careless about praising God in the church, the devil whispered, *Get organs, and they will praise God for you!*

In many parts of the interior and south of Ireland, the teachers of Sunday and other schools are not so friendly to government as could be wished. Self-interest being a powerful principle, and with many the grand impeller to action, a trifle out of the chest of the nation might not only add to the comfort of these schoolmasters, be they Catholics or Protestants, but induce them to instil loyal principles into the minds of their scholars ; a matter at all times, but particularly at present, of the utmost importance. Instruct and civilize the people, and the priests will have less influence.

In schools for the higher classes of the community, the schoolmasters do not seem to pay that attention to the study of the mathematics which they ought. They forget that the object of mathematics is reasoning ; that, when studied with care, they give the mind a turn for accurate thinking ; and that, though many of the problems, which have found their way into our elementary books, should never occur in real business, yet they are not improper, as they serve to exercise

the mind, and give it a turn for accurate investigation.

In former times, it was found necessary to make a law, that clergymen, physicians, lawyers, and others, should undergo an examination, and take out a license, previous to the exercise of their respective professions. Something of this kind seems necessary in Ireland, particularly with respect to schoolmasters; since, under pretence of teaching them the pure doctrines of Christianity, too many of these teachers, even among Protestants, instil into the minds of those under their care, notions, dangerous both in a religious and civil point of view.

Having no prospect of happiness on this side the tomb but in the faithful discharge of my duty, and it always giving me pleasure to be able, in any way, to point out the source of human happiness, and the means by which obstructions to it may be removed; permit me to say, that, to rouse the holy drones who have stolen into the church, and to chasten those who, while they live by the altar, speak of the drudgery of prayer, would in government, or those who have sufficient power, be doing a good action. For, till the ministers of

the established church become, in general, more anxious about the duties of their office, and less so about the tithes ; till they feed their flocks with more care, and shear them with less, I do not see how rational religion, in other words, a proper medium between the gloom and melancholy of the Presbyterians and rigid Predestinarians in the north, and the bigotry, mummary, and fantastic ceremony of the Catholics in the interior and south, can be respected and flourish.

In former times, many of the inhabitants of Ireland seem to have been more than ordinarily pious. St. Jerome, who retired to Bethlehem towards the end of the fifth century, informs us, that pilgrims from Ireland resorted to Jerusalem, and sung the praises of the Redeemer around his tomb, in their native language. But, though such might have been the case then, and I never saw more piously-inclined persons than some in Ireland at present ; yet, carrying every thing to extremes, perhaps no-where in the world are such abandoned wretches to be found as in Ireland. In some of the great towns, you frequently meet with groupes of both sexes, arrived at the very utmost pitch of poverty, wretchedness, and vice. If the Society for the Suppression of Vice, the Bible, the Religious-

Tract Society, and others of the kind, find (as formerly hinted,) their endeavours more than sufficient to drag out, and preserve those in Britain who have been swept away by the torrent of vice ; let them come here, and they will find employment enough. There is merit in converting pagans, and making them good Christians ; but there is certainly equal, if not more, in making those amongst ourselves, who are more abominable in their conduct than heathens, Christians in reality, as well as in name. It is allowed by those who have lived among the Gentoos, and some of those we wish to convert, that there is an ardour, a pathos, a warmth in the performance of their religious duties, unknown to Christians.

Far be it from me to discourage the conversion of the heathen, and the spread of the Gospel among them ; which I can lay my hand on my breast and say, I sincerely and anxiously wish ; and to accomplish which, if I know myself, I could be induced to lay down my life ; but the remark, I am afraid, is too true, that, of all places in China, and the East, those, where Europeans are allowed to mingle with the natives, are by far the most wicked and abandoned.

According to the accounts of those who have

lived in Otaheite, and with whom I have conversed repeatedly on the subject, our missionaries in that quarter have not done, nor are likely to do, any good. Nor is it easy to see how they can; since those, calling themselves Christians, governed by unruly passions, and a disgrace to the name, introduced among that simple people a disorder, which, shameful in its nature, carried off nearly half of the inhabitants, and which rages to a certain degree even to this day; this is what has prejudiced them against all Christians whatever, and has induced them to conclude, by a mode of reasoning seemingly fair and logical, that the religion of a people, whose conduct is so shamefully bad, cannot be good.

It being certain that many captains in the navy do not like their men to read religious tracts; and that many commanders in the army with Prince Eugene, think that a libertine makes the best soldier; the Religious-Tract, the Bible, and other societies of the kind, have many difficulties to encounter. How far it is true that methodism and cowardism are connected, I leave it to others to judge. In those parts of Asia, where attempts have been made to convert the natives, notwithstanding the thousands of bibles, books, and pre-

sents which have been sent, few (I speak from the best authority, not from those who are interested in matters being represented in a certain way,) have been converted, or attend the missionaries; except those drawn over by presents, which, at best, is but a dubious kind of conversion.

At Labradore, and among the Indians in America, the natives are coming over but slowly. Unfortunately, the inhabitants in most of those places, where we wish to make converts as well as the people at Otaheite, have too much reason to think Christians the greatest monsters in nature; and certain it is we do not pray to God more fervently to convert the heathen, than they do to be defended against the attempts made to wean them from the religion of their forefathers. Now, since God can communicate the blessings of redemption to those who never heard of the name of Jesus, and an inspired author has told us, "They that have not the law, are a law to themselves;" would it not be more prudent to try to make the poor, ignorant, abandoned Irish good men and good Christians, than to rush abroad and to convert those who, prejudice aside, are, in some respects, more fit for the kingdom of heaven than we our-

selves. Till the example and moral deportment of those among us, who trade with foreign countries, be better, and accord more with the rules they lay down, it is to be feared our missionaries will make but little progress. It is an easy matter to scatter presents, bibles and books; and to make converts when these are a-going. When a ship arrives at Otaheite with the produce of European manufactures, many of the inhabitants come to hear the missionaries, and say, Very good peoples, very good Jesus Christ, very good Apostles, very good books, very good poopoo-powder (meaning gun-powder); but, when the presents are gone, and the missionaries have no more curiosities to give them, they use a diametrically opposite language, pronouncing all they have heard as downright nonsense. Rectify the general deportment of those who visit and trade with the heathen, and *then* you may expect that the missionaries will prove successful; some of whom, instead of illustrating and recommending the influence of the Holy Spirit, have, it seems, at New South Wales, commenced distilling; and, consequently recommended spirits of a very different kind.

The giving Bibles, New Testaments, and religious tracts, have no doubt, on many occasions, done

good ; but certain it is that many of the bibles, testaments, and other books, even in England, are often, so soon as given away, either carried to the pawn-brokers, or sold in ale-houses for a mere trifle to any that will purchase them.

The Sunday-schools in Ireland may, in many points of view, do good ; but one thing opposes their influence both in Britain and Ireland, and that is, the number of ballads and jest-books hawked about the streets and sold in the country. In suppressing the sale of licentious prints, the Society for the Suppression of Vice has done good. Did they clear the shops and stalls in the streets, of books tending to gild the pill of vice, they would add much to their usefulness. It might be thought a restraint on the liberty of the press, and inconsistent with the laws of Britain, to prevent the publication of certain tracts and pamphlets ; but the amiable tincture attempted to be given to the minds of youth by the mode of education at our Sunday and other schools, stands a great chance of being tarnished, if not altogether obliterated by the numerous licentious ballads, tracts, and books, which are every where on sale in our towns, and beginning to be in extensive circulation in the country. To teach the children of the poor to

read, and not attempt to prevent the circulation of books containing low, gross ideas, calculated to catch attention, and much more likely to be read than the religious tracts put into their hands, is not doing all for the poor that might and ought to be done. I speak from what I know; but the bishops and clergy ought to be the best judges.

As in Ireland the established church is not so useful as it might be, many say that encroachments should be made on it for the good of the state. Others again say, that the church ought to be supported by every possible means, since, if it fall, the state must fall at the same time. It is a bad omen of a state when it requires the support of the church; or of the church when it requires the support of the state: and it is curious to remark, that, though in their nature they are quite different, and each independent of the other, yet in all ages they have been found to lean the one to another. The consequence is, that, in most countries, in the eye of the law, moral turpitude and political crimes have been too often viewed in the same light, though different in their nature.

Since, in the eye of the law, discontent is so near akin to treason; many in Ireland are afraid to speak their mind. Others again consider the

British dominions as the land of liberty, and, without regard to consequences, say that, deprived of the presence of the court, their landholders and commerce, laid under political as well as religious restraints, they may be better, but cannot be worse under other masters. Some boldly say, that the 900,000,000 of national debt, the 90,000,000 of annual taxes, the 2,000,000 of rents paid to absent landholders, with the unprecedented dearth of every necessary of life, may induce the unthinking, as well as the ignorant, to try again to shake off the yoke which Britain has imposed.

Owing to its being neither so cold in winter, nor so hot in summer, the superiority of verdure in Ireland is obvious; and, in this respect, it may well be called the greenland; the word *Ire*, according to many, meaning *green*. With a tolerable magnifier one sees (as already hinted) animals grazing, like cattle in a meadow, on the leaves of every vegetable, and in Ireland to me these appeared larger and more numerous than in Great-Britain.

It is a mistaken notion that Ireland is too populous. She raises more provisions of every kind than is sufficient for her inhabitants; and it is evident that, with tolerable culture and atten-

tion to bogs and places which might be improved, she could easily be made to support three times her present number of inhabitants.

So far as I have observed, cooked victuals are not so apt to spoil and become mouldy in Ireland as in Britain. Mouldiness seems to be a small kind of plant, whose seeds are so light as to be carried about every where in the air. These falling on moist eatable substances, take root, soon come to maturity, and fill the air with their respective seeds. Some of these plants are tall and white like wool; some of them short and green; some of them again yellow and of various colours.

In the north of Ireland, the Sabbath in general is better kept than in the south; but not nearly so much as it was some time ago, in most parts of Scotland. For, in Scotland, in some parts, particularly about Stirling, the *punctum saliens* of the Seceders, as in some parts of the north of Ireland at present, the faces of the people seemed to lengthen on Sunday, and all was gloom and melancholy; the Father of the Universe being held up, not as a benevolent being, delighting in the happiness of his creatures, but as the great and terrible God, coming in flaming fire to take ven-

geance on the abominations of the land, with descriptions of which, I recollect, when I was young, my hair sometimes seemed to stand on end.

It is often difficult to account for the proper names in Ireland; but, in general, they seem to be of Celtic origin. Like those in Britain, many of them are easy. Thus Deep Linn, contracted into Dublin, the same way as Deep Ford, in England, is contracted into Deptford. However, as many of the proper names are now spelt differently from what they were, it is sometimes difficult to trace them to their true origin. Thus, in England, the well-known gardens, called Vauxhall, were formerly called Fauxhall, being the place where Guy Faux, who was to have fired the train at the gunpowder plot, used to reside. -

Authors are not unfrequently to be met with in Ireland, (and those too of considerable merit) particularly in novel-writing, the subjects of which one would think are completely exhausted. There is one subject, however, which, so far as I know, has not been touched; and for the mention of which, perhaps, some of our novel-writers will thank me; I mean the *Indian market*, to which many of our fair country-women resort, without

finding it what their youthful hopes had led them to expect. The *Indian market* might contain many useful, amusing anecdotes.

As the Irish are fond of rearing domestic animals, and have often leisure, it is surprising that they do not pay more attention to the culture of bees. The honey, which they might have in great plenty, would give a zest to their meals, and enable them to assist a poor neighbour in the hour of sickness and distress. For this purpose it would be doing a good office to send some thousand copies of a good pamphlet on the culture of bees, particularly through the interior and southern parts. A small subscription, among the landholders in each county, would easily accomplish this.

The questions which priests put to young women at confession, are often shameful, and can serve no good purpose. Priests argue that sins cannot be forgiven, unless confessed and known. I mention this not from prejudice, for I believe there are many good Roman Catholics, but from a catalogue of the questions, just now before me, put the other day by a Roman Catholic priest to a young woman at confession. In Sweden, Norway, and certain districts, if a Roman Catholic

priest be known to come among them, he is immediately hunted out by the husbands, and deprived of the *virilis potestas*.

The notion that Roman Catholic priests can forgive sin, is, on many occasions, attended with ill effects. When a certain duchess from the continent, for instance, whose husband was absent, had lately accommodated at her lodgings a certain count all night, and the mistress of the house remonstrated on the impropriety of such conduct, her grace said to the count, "Is it not astonishing, my lord, that, in a country where the people are all going to the d——l, they should make such a noise about a circumstance trifling in its nature; and that can, if necessary, be so easily forgiven by a priest?" It is easy to perceive that the moral rectitude of many will not be what could be wished where priests are supposed to have so much power.

In one town in Ireland, I observed artificial eyes on sale. This amused me, as I had seen, a few months before, one thousand four hundred of them in one shop in London, of various shades and prices. We have artificial teeth, artificial hair, artificial eye-brows, artificial colours for

the face, hands, and neck, artificial calves for the legs, artificial fruit, and dishes at table, artificial memories, &c. What will be next?

Of the four great divisions, or provinces in Ireland, Ulster towards the north, Munster toward the south, Leinster toward the east, and Connaught toward the west, it is difficult to say in which the taxes and tithes are paid with most reluctance. If government do not, some way or other, rectify the evils of which they so much complain, it is to be feared that these will cure themselves in some great convulsion or other.

Ireland, like Scotland and England, was some years ago overrun with missionaries. This rage, however, is now nearly over. When Alderman Hutton, mentioned formerly, asked one of them, a weaver from Glasgow, who had no kind of recommendation, Who sent him? The weaver's reply was, "The Lord Jesus Christ."

In Ireland, some poor families, like the gipsies in England, lie all night under hedges, covering themselves with branches of trees, grass, and the like; neither man, woman, nor children, in general, feeling any diminution of health on this account.

The medium wages of a labourer all the year

round may be about eight-pence a day with victuals, consisting of potatoes and milk. When a poor labourer has a bit of dear land, a severe master (as is often the case), and a large family to provide for, he often rises and labours in his potatoe-garden an hour or two before six in the morning, and as long after he returns in the evening.

GENERAL REMARKS.

LINEN is the staple manufacture in the north, and butter in the south and interior. Linen, however, is not now so much an article of luxury as formerly. In former times, it was common in Ireland for a shirt, by means of plaits, to contain thirty-two yards. By law, a shirt was afterwards restricted to seven; and now, like those in England, contains only between three and four.

The Methodists are more successful in making converts from the Roman Catholics than any other class, owing, in all probability, to their activity and perseverance in the matter. The Catholics, however, have the barriers of their religion so strengthened and guarded, that the reiterated attacks of all classes united seem to make but little impression.

As formerly mentioned, nothing cries more

loudly for reform than the abuses in the free-schools. In these, each schoolmaster, as one item of his income, has generally thirty or forty acres of land. The first object, after he gets the school, generally is to have his farm well-improved, in which the boys, in general, do the whole drudgery. But this is not all; at these schools, one of which is; in general, in every county, the children of the poor Catholics are often rejected; while the children of gentlemen's servants, and those who have only a secondary title, are admitted. Thus the grand object of bringing up the orphans of Catholics in the Protestant religion, and for which government pays well, is, in a great measure, frustrated.

People who wish to live quietly with the Roman Catholics, should not argue too keenly about the doctrines of their church. With them this is a *noli me tangere*; a touch-me-not. I saw a Protestant nearly killed for not giving good heed to this.

Though thousands of the cottagers in Ireland are wretchedly poor; yet some of them have often fifty or a hundred pounds in their house, when all the clothes on their back, even on a Sunday, do

not seem worth six-pence. Some choose to appear thus poor, to save themselves from being robbed and murdered.

In Ireland, as already more than once remarked, too many are addicted to swearing. There are some persons, if we may judge from the self-complacency apparent in their air and manner, who are so far mistaken as to fancy that this vice is an improvement of discourse. They serve it up on every occasion, and mix it with all their remarks. Indeed, this habit takes upon itself sometimes to be more than a mere ornament in conversation, and becomes the more considerable part of what they have to offer. If we reflect on what they have said, we shall find that the oath is the whole substance of the observation. If swearing be an accomplishment, it is such a one as the meanest person may make himself master of; requiring neither rank nor fortune, neither genius nor learning.

Like the slave in the West Indies, who said to his master, "Flog on; it will be my business in the other world to flog you:" so, many in Ireland imagine that, in a future state, their landlords will be their slaves and humble drudges.

"He sleeps but ill who sleeps with broken

bones," is a saying but little attended to in most parts of Ireland.

The people in Ireland do not seem to be so much afraid of the electric fluid doing mischief, as in England. Did they erect, in every parish, or on every rising ground, high poles, furnished with isolated metallic conductors, it would be an improvement. It cannot be doubted but that these conductors would draw off from the cloud a part of the electric fluid; or, at least, confine the mischief done by lightning, to the spot where the poles are placed.

When any thing happens, the physical cause of which they cannot trace, the Irish, as indeed is generally done where ignorance prevails, attribute the matter to supernatural causes.

No where are fathers more attentive to their offspring than in Ireland, nor do men make better husbands; but, as in many parts of Ireland, the husband does all, and the wife and children nothing; there being, in fact, nothing for them to do; this sours his temper, and often drives him to drinking. The wife too, soured by her misfortunes, often joins him; and this serves to hasten their mutual downfall. In England, the

poor may seek an asylum in the work-house: but there being no work-houses in Ireland, except in Dublin, and a few of the greater towns, the poor cannot resort to these; and consequently are either obliged to beg or steal. They too often take to the latter, thinking it but a small crime to steal from the rich, particularly as it, if necessary to confess, can be forgiven by a priest.

The readiness and alacrity with which the Irish do, or suffer, any thing to oblige strangers, is truly astonishing; and, to those who have not seen it, scarcely credible. For instance; not long ago, two gentlemen in a gig, being overtaken by a heavy fall of rain, went into a cabin, and got the horse also under cover; but, as the door-way was too small to admit the gig, the master of the cabin not only set before the strangers the best provisions he had, but, with a friend, actually made a hole in the side of the house to make way for the gig, and brought it in.

If any person chance to come in while they are eating, be he poor or rich, he is desired, nay, solicited to partake of what they have, and is thought unkind if he do not. I speak of the people in the country, not of innkeepers, many of whom (as before mentioned) are greedy and rapa-

cious, and demand an exorbitant price for every thing.

The Irish evidently too often undervalue the talents of every one except those of their own countrymen. For instance, a gentleman of considerable property, with whom I had sometimes fallen in at one of the most respectable coffee-houses in Dublin, having learned that I came from London, and was somewhat acquainted with literary men there, being about to set out for it, asked me if I thought he could find any well-informed person there to correct a manuscript for him, and prepare it for the press? On informing him, that, among others, Mr. Joseph Strutt, whose address could, at any time, be learned from the editor of the *Gentleman's Magazine*, is a professed corrector for the press, and much employed in preparing, and typographically adapting, manuscripts in various languages for noblemen and gentlemen unacquainted with the *minutiae* of the *ars impressoria*, he replied, " Since the Irish, who are the best soldiers in the world, and, wherever they go, preferred by the ladies, have all the literature of London in their hands, Mr. Strutt must be an Irishman ;" and then gave me a long list of dead as well as living authors who had been brought up in

it. To put an end to the conversation, I said, "Be it so; but Mr. Strutt, who is son of the author of "Queen-Hoo Hall," "Sports and Pastimes of the English," &c. &c. happened both to be born and brought up in England."

Among the Roman Catholics they keep a list of the marriages, but seldom any, I understand, of the baptisms. However, this is not surprising when we consider that it is not yet exactly agreed at what period the Emperor Charles the Fifth of Germany was born. It was not customary to keep a list of baptisms in England till the days of Henry the Eighth; and, notwithstanding all that government has done, there are parishes in the north and west of Scotland, where even yet, to my certain knowledge, no regular baptismal register is preserved: the parents, to save the six-pence required for having the child's name registered, neglecting to enter it.

In the cabins in Ireland, the poor women, in general, have scarcely any trouble in bearing children, being seldom ill above an hour or two; and scarcely any ever die in child-bed, except those who have married, and provided nothing to cover them in the hour of distress.

Many articles of commerce receive their name from the place where they were first manufactured.

Thus carronade from Carron, in Scotland, where they were first made; chambury muslin from Canterbury, in Kent; damask from a place of that name; worsted, this article being first made at Worcester; and so of many others. But, notwithstanding their poplin, and other extensive manufactures, I do not recollect any place in Ireland, which has been able to give a peculiar name to any manufactured commodity.

Howling at funerals is not now so frequent as formerly; many both of the Roman Catholic and Protestant clergy disapproving of it. In some places, however, it is still fashionable; and women, who have a knack of rhyming, being hired for the purpose, (as was customary among the Jews, and referred to by the prophet Jeremiah, at the 17th verse of the 9th chapter, termed mourning and cunning women,) recount, while they howl, the actions of the deceased, and that of his friends. Women have been known to join these howlings and lamentations, to beat their breasts, and tear their hair, without even knowing the name of the person for whom they have done all this!

The howl, though sometimes natural, is generally artificial, and varies in different parts of the country; but all agree in frequently repeating, with a doleful cadence, such words as these;

“ Ohon! are you gone! and left us all alone! to lament and bemoan that you have left us?”

Some of the women rhyme extempore and off-hand with wonderful facility, particularly when they have got a little (but not too much) whiskey; confirming what Shakspeare says of Good Sherry's sack—that it clears the brain, and frees it from clouds and confusion.

The Irish brogue, like the peculiarity in the voice and pronunciation in Northumberland, is merely the effect of imitation. There is not the least trace of it in the cries of children; nor in their speaking, till they are some years old. Though to some it might appear a matter of little importance, yet I took some pains to ascertain this. They may as well say that the dogs use the brogue, as that it appears in the cries of infants and young children. For, as the cries of the same species of animals are the same, and what they have been in all ages, so the cries of men and children, in expressing the feelings of nature, are the same, and will continue to be so in all parts of the world.

They reckon that an acre of good land will serve for potatoes, three times a day, to a man, his wife, and six or seven children, besides to fatten a pig

or two; and, poor as the people in the Irish cabins are, they seldom want this favourite food. On a poor woman's informing her neighbour that her potatoes were all gone, she is, generally, instantly supplied with a lapfull. The truth is, if a person choose to live solely on potatoes and milk, and sleep on the floor, he may travel through Ireland, in country-places, all the days of the year, without spending any thing. A beggar is seldom refused lodging, and has only to stay till the time of breakfast, dinner, or supper, to have as many potatoes as he can eat, and welcome.

In many places, when the weather is cool, as it casts up more cream, they allow the milk to stand five or six days before they take the cream from it; and this milk, which is sometimes so thick that a spoon will stand in it, they use at their meals. How the milk keeps so long without becoming sour, I know not, if it be not that the cream, forming a close body on the top, excludes the air from the animal and vegetable particles of which the milk consists, and consequently prevents it from injuring them.

Notwithstanding the hills and high ground, Ireland is, in general, a level country. As a proof of this, the tide comes up the river Barrow, about

thirty miles from Waterford; and, in the river Shannon to Limerick, which is more than forty miles from the sea, and farther than, I believe, the tide advances in any river in either Scotland or England.

Many of the tunes in Ireland are English and Scotch, with a new name. Thus the tune called *The Cuckoo's Nest*, is, in Ireland, among the common people called, *The Devil's Dream*. Unfortunately, the greater part of the songs, interspersed, and accompanying a large collection of fine national melodies, published lately, and which are widely spread, tend (as formerly hinted) to make the people in Ireland consider the English as tyrants and oppressors. The general tone which runs through many of them, is certainly calculated to do mischief. How far suppressing them would be proper, is another question.

Though it has been observed, that the inhabitants of hilly countries have fine ankles, and well-shaped legs, this being naturally promoted by the exercise of going up and down hill; yet, in many of the mountainous parts of Ireland, thick ankles and ill-shaped legs are to be found. But this is the effect of laziness and squatting about the fire; for, by sitting in a squatting manner, the juices

fall down, and remain there, for want of proper exercise to throw them off. This is, perhaps, also the reason why taylor's, weavers, and others, who sit much, have often thick and ill-shaped legs:

Pulmonary disorders are very frequent in Ireland, as are those which arise from dram-drinking. A dram in the morning, in many places where they cannot well afford it, is still common, on pretence of keeping off the damp.

As there are strata of white clay, and silica in abundance, which could be easily ground down to a powder, and sifted by machinery, it is surprising that there are not more potteries in Ireland; particularly where fuel is in abundance. A number of causes, however, tend to make the people dispirited; and, with many of them the old saying is, perhaps, too true, that "might overcomes right."

There is a beautiful variety in the surface of the country, in most parts of Ireland, and scarcely an animal or vegetable in Britain, toads, moles, serpents and nightingales excepted, which is not to be found in Ireland. I did not, however, observe any plants of the *myrica cerifera*, or wax-bearing-myrtle. Why do not our agriculturists recommend the introduction of this plant? It grows in

many parts of Nova Scotia and North America. If introduced into Ireland, which might easily be done, it not being shy, and thriving in different soils ; candles of the wax of its berries might be had at an easy rate. But some folks are too wise to learn, and others mind nothing but their own pleasures. Where is the Board of Agriculture ? Where is the Society of Arts, &c. whose professed object is improvement ?

The labouring poor, in too many parts of Ireland, are treated as a kind of inferior animals. When a poor labourer was coming, one evening, with his spade on his shoulder, by a foot-path, at the end of a park, in the county of Longford; the proprietor of the park and his son, with whom I happened to be in company, went up, and without saying a word, knocked the poor fellow down. When I made some apology, saying the man was young, and probably did not think there was so much criminality in walking in an old beaten path, I observed the son, after a certain hint from the father, put a couple of shillings into the poor man's hand, which, as he was rising, he took with a thousand thanks, and seemed to think himself well rewarded for being knocked down. In nine-tenths of Britain, instead of submitting to such treatment, a

person in similar circumstances would have lodged a complaint against the Squire ; and, so far as I am acquainted with the law, would have been entitled to damages. There is something wrong where the poor think the rich may punish them as they please. Till about the days of Augustus in Rome, and those of William the Conqueror in Britain, fathers had a right to sell their children, and do what they pleased with the money ; and, as is the case in many parts to this day, till lately, landed proprietors, in Britain, might punish their tenants as they pleased. Fortunately, the times are altered, in this respect, for the better, though the poor in Ireland do not seem to know it.

The children of those who are very poor in Ireland, are often not so tall as the children that have been properly fed ; and, as recruiting officers have observed, their growth having been stunted in their early years, for want of proper warmth and nourishment, less often fill the gage. The middling ranks are generally stout and healthy. Like the Scots and Welch, all ranks are too apt to boast of their being descended from some noble family, and foolishly suppose that they deserve respect on this account.

There is evidently a great disparity in the con-

dition of the generality of the people of Ireland, when compared with that of those in South Britain. Their manners are also widely different. In the capital we see a prodigious display of wealth. London seems to answer the description given to Tyre in former times: she sits a queen on the waters; her merchants are the great ones of the earth. Notwithstanding the vast number of inhabitants, there seems to be provision enough for the whole. Yet, in London, (which is not the case in Ireland,) from the peculiar policy which prevails, causing each family to live only to itself, the humanizing business of marriage goes very slowly forward; and the number of the inhabitants is kept up by a constant influx of people from other parts. In the parlours, the children are kept by themselves; and in the kitchen, the servants, without being allowed to associate freely with others. Customs quite the contrary prevail in Ireland.

In places where the people seem to be most neglected, or oppressed; where they have their little farms at rack-rent; where they find it difficult to live, and where a pampered Londoner might nearly starve; from their social disposition, and hospitable manners, marriage is much encour-

raged, and early entered into. In casting our eye over the landscape of Ireland, we are struck with the idea of an unimproved or neglected state of agriculture. The cabins, or cottages, scattered over the country, or huddled together in an irregular way, do not impress us with a notion of the elegancies of life, and hardly allow us to think that their inhabitants enjoy the common accommodations of it. We are ready to say, how is it to be accounted for, that Ireland, an *officina gentium*, supplies so many inhabitants to other countries? The scene before us has the appearance of a country but thinly inhabited. But, when we see how the cabins are peopled the swarms of children at their play; the rows of young people of both sexes in the field with their shovels, turning up the soil, and depositing their favourite food, the potatoes, or casting up the turf from the bogs for fuel; when we see them returning from their chapels, in crowds, and loitering away the afternoon of the Day of Rest in companies, or enduring a greater portion of fatigue at their sports than that of their ordinary labour through the week; we see that the people are sociable, and early marriage is hereby promoted.

If they suffer by the extortion of middle-men,

or under-landlords, at a distance from the real owner, the absentee, who does not take the trouble of knowing their situation; if they have various other oppressors, at least the system of equality prevails among themselves; tyranny is not attended here, as in commercial cities, through numerous orders of men, oppressing and oppressed; they are fellow-partakers of the same lot in life; but they are equal, and most of them are happy. Did the people of England allow this social intercourse of families, and were they more willing to sacrifice the mammon of unrighteousness to the duties and gratifications of social life, the children would naturally become fond of each other, in their early and innocent diversions; and, in the blooming season of youth, would affectionately and piously enter into the solitudes and pleasures of married-life, instead of waiting till the tender feelings of love were blunted or destroyed by the multiplied cares and toils which attach themselves to our complicated manner of life; and the man takes the woman upon a dead calculation of profit and loss. Were parents but hospitable and social, it would follow, as a consequence, that mankind would increase and multiply, instead of the present unnatural system of celibacy, seduction and

iniquity abounding. But till parents lay aside their sordid notions, and we become more simple in our manners, the evil must continue.

It is the great wish of all wise parents to have their daughters married as soon as possible; to keep them from temptation. The same is the great object of the fathers and mothers in Ireland; but, to accomplish this, the parents often give away all they have to their children, one after another, as they find them disposed to settle in the world. If this be a fault, the parents in England often run to the opposite extreme, and will give their children nothing; unless to induce them to marry those, where affection has no share in the matter: a conduct indicating a high want of sense in those who ought to know better.

As no laws would please some, but such as would allow them to drink and be idle, the complaints of such ought to have no influence; but, as many are obliged to give more for a bit of ground than it is worth, if it can be done consistently with the freedom of our laws, the proprietors ought to be prevented from taking more for their land than a certain sum to be fixed *per* acre.

• There was a law among the antient Romans,

forbidding women to drink either wine or strong drink ; and the fashion of kissing women, on being introduced to them, which prevails in many parts even to this day, was, we are told, to know whether they had been drinking. So much do our notions of propriety differ from those in Ireland, that it is no disgrace, but a recommendation, to some, though ladies smell a little of stronger liquor than water. In some antient states, if they were found to have drunk either wine or strong drink, wives lost their dowry. Were this a law in Ireland, I do not know what would be the consequence.

It has been said, that women are seldom left-handed. I found none in Ireland ; nor do I recollect ever to have seen any.

In Ireland, they sometimes use baked turnips made into a cataplasm for the gout ; and the yolk of an egg, taken soft for a cough, and a pain at the breast.

With a view to rouse tenants to industry, and better their condition, some proprietors give tolerably long leases, on condition that, year after year, the tenants improve certain portions of their farm, describing such improvements minutely, and making these a *sine quâ non* to the continuance of the lease. Did all the proprietors who have

waste-ground in Ireland, introduce this custom; it might soon be attended with very important advantages.

A diversity in language, more than a difference in religion, tends to constitute a distinct people. It is certain, that the difference of language in England, constitutes the chief distinction betwixt the Welsh and English; and that the Gallic or Erse language, spoken in the Highlands, constitute the chief difference between the Highlanders and the people of the same class among the Scots and English. Introduce the same language in all parts of Ireland, and the minor distinctions will soon subside. To encourage the continuation of the Welsh and Manks languages, in the service of the church, can, so far as I see, serve no valuable purpose. Teach the rising generation to understand English, and, in a few years, any other language will be unnecessary. Were the study of agriculture, gardening, and the nature of plants, more generally attended to in the schools of Ireland, it might serve purposes of high national importance; and it would certainly be of much advantage, were the study of these more attended to in the parochial and other schools in Great Britain.

When any unpleasant circumstance has occurred,

or is likely so to do, it is recommended by the priests, for the individual to say a *pater-noster* or two, and an *ave-maria*. Thus, through a redundancy of idle ceremonies, many are induced to despise religion altogether.

One leading characteristic which runs through all classes of the Irish, is, that they are not much disposed for reading. Though many gentlemen have excellent libraries of their own, I may venture to say that, in three-fourths of the counties of Ireland, there are not above a dozen circulating libraries of any consequence.

In dancing, (whether it be pleasing to the ladies, or the contrary, I know not,) the gentlemen have often a way of wheeling them about, that hurts the eye, and is evidently a relic of barbarity. The motion of the Scots in dancing is often sudden, quick, and unexpected; but carries with it the idea that they attend to the music: whereas the conduct of many of the Irish, who reckon themselves well-bred, shews that their motions are not regulated by the music, nor yet always by the most delicate attention to decorum.

The Irish exhibit a whimsical vivacity, and a kind of wit, in many of their common phrases. For instance; they say of a person, when he is

angry, that, " he smiles like a hedge-hog." There is certainly a great degree of irritability, and a proneness to quarrel, in the Irish character, and the most so in the least cultivated classes ; particularly the young men, who go, without proper education, into the army, to whom we may apply these lines of Horace * :

Indocti stolidique, et debellare parati.

Irish emigrants to England are not always hewers of wood and drawers of water. Many young men who go to London on the footing of being students in law, become what the French call *hommes de lettres*. They have in their hands a very considerable share of what may be called periodical or fugacious literature. Sir Richard Steele, Mr. Burke, and Mr. Sheridan, have soared far above this class.

Agreeably to their characteristic vivacity, and love of shewing themselves, the Irish are very fond of becoming players and writers of plays ; in which walks they have sometimes attained, never (except Mr. Sheridan) exceeded mediocrity. They are, naturally, animated orators. Mr. Grattan for sublimity, and the late Mr. Flood, for logical reasoning, so far

* Epistle First.

as I am a judge, far excelled Mr. Fox and Mr. Pitt, or any of our English public speakers. In this line their characteristical assurance is of advantage. They are seldom overwhelmed or embarrassed by modesty.

Ireland is indented with noble bays, intersected by a variety of navigable rivers, and beautified by spacious lakes ; some of these thirty miles long. It also, in a variety of places, has now the advantage of commodious canals, one of which runs quite across the country, from Dublin to the Western Ocean, below Limerick. Another, proceeding from Waterford, northward, joins the cut between Dublin and the river Shannon, about ten miles northward from Kildare, the chief town of the county of that name. It is equally calculated for every kind of vegetable produce with England, and far better than most parts of Scotland. With these advantages, and the security of property, confirmed by the union of kingdoms, Ireland is likely to rise fast in the scale of commerce, and in general industry, improvement, and civilization.

UNION WITH BRITAIN.

THE natural situation and fitness of Ireland for commerce, was noted by the Romans, in the first century. It was, as might be expected from its advanced position in the ocean, in a line with the western coast of Spain, a more early seat of commerce than Great Britain. Its harbours, as we learn from Tacitus, were not only better, but better known*. This circumstance might seem to countenance the existence of a Milesian dynasty in Ireland, if the Roman historian had not told us, in the same breath, that the genius and manners of the Irish, of those times, did not differ much from those of the British, any more than the climate and soil of their country. I never saw, nor could hear of, any monument of their superior improvement, or civilization. But if Ire-

* *Melior aditus portusque per commercia et negotiatores cogniti.*—C. Corn. Tacit. Agric. cap. xxiv.

land had not been subjugated and enslaved by the English, and had enjoyed the advantages of a free and independent government, there is not a doubt but it would have had the start of England in commerce, manufactures, the liberal as well as the mechanical arts, and various branches of industry and exertion. By the Union, it is restored to the enjoyment of its natural prerogatives. Yet still it may be some time before Ireland will attain to that alacrity and ardour, which is usually inspired by the residence of an independent Court, and the transaction of all great or national affairs. At present, the Union between Great Britain and Ireland has thrown a general damp and discontent over the sister-kingdom. And, what is remarkable, the dissatisfaction excited by that measure, appears to be the greater, the more we descend from the great and leading families to the lower orders, who cannot be so immediately entrusted in any political changes. The middling and lower orders seem to feel the degradation, as they account it, of Ireland, by the Union, more sensibly than the great and opulent families. The first law of Nature is a desire of self-continuation, and a correspondent horror of annihilation ; a desire, not only that the elements and principles of

which this living and thinking being is composed and may be preserved, but that personal identity may remain; or that individuality, which distinguishes one man from another, and makes him to be himself. This consciousness of identity; this anxious desire of self-preservation, that reigns supreme in the breast of individuals, is felt in different degrees by nations; and generally more or less, according as they are simple and virtuous, or corrupt, sensual, and selfish. The first notice to a small nation of a formal proposal of an union and amalgamation with a great and powerful state, is, accordingly, an alarm for self-preservation. The great nation feels no such alarm. It is only enlarged and strengthened by such accessions, which it assimilates and transmutes into its own nature and form. But the small nation, is loth to abandon its separate existence, its identity, and be swallowed up as a stream in the ocean.

This principle of human nature is to be recognized in the history of all unions, of all times. But I shall only mention, for instance, the discontents, the tumults, and the violence of the Scots against the union of their poor country with England. The soil of Scotland might be improved, and the Scots might acquire greater wealth and

more comforts : but Scotland, as a sovereign power, as a kingdom, would be no more. There would be no more any genuine Scotsmen. By the operation of government, they would be gradually reduced and mingled with Englishmen. The Scotch would, in time, cease to be a national character. Their genius and manners would be formed by various objects of pursuit, various hopes and fears, and other passions, common to them with the Welsh and English. A similar train of thinking on the subject of the proposed Union with Great-Britain prevailed in Ireland : and, as in Scotland, a majority of the men of property and political influence, were induced, whether from selfish principles or real patriotism (for there are many who acted from both,) to exchange, as it were, the national identity and existence for a share in the British legislature, and the great mass of the people clung round their expiring parent, though, in too many instances, she had been to them a harsh mother ; so also a majority of the men of property and political influence in Ireland were inclined, from divers motives, no doubt, to favour and adopt an incorporating union between Great-Britain and Ireland ; and so also the great mass of the people of Ireland, though more harshly treated by their

mother-country than even the Scots, clung with fond embrace to their mother Hibernia, in her last moments. The Irish harp was attuned to strains of complaint and lamentation. But martial music would have aroused the people to arms, if they had not been kept in subjection by an irresistible force, poured in upon them from England.

Having made these observations, it may be proper for me to add, that I am very far from thinking that the Union was not a measure advantageous to both countries; and, indeed, necessary, not only to the prosperity, but even the existence of the empire. The union of Scotland, England, and Ireland, forms a triple cord that will not be easily broken; the firm guarantees of each other's being, and each other's right.

A Scotchman in Ireland is every where struck with the most indubitable proofs that Ireland and Scotland were originally, or at some remote period, inhabited by the same people. The names, or appellatives of all natural objects, with which alone barbarians were conversant; rivers, mountains, animals, the produce of the soil, and so on, are all of them, in both countries, of the same Celtic origin. Indeed, from viewing the map of

Great-Britain and Ireland, one perceives that this latter country and Scotland run into one another, and are more nearly and naturally allied than either of them is with England. Until the fifth century of the Christian era, both the countries of Scotland and Ireland, and the people of the mountainous and western parts of Scotland, were blended together.

There is a striking affinity between the aspirated accents and plaintive tone of voice of the native Irish and Scotch highlanders, particularly those of Argyleshire, to which the north of Ireland is almost contiguous, into which the Scots-Irish first poured in great numbers, and whence by policy, as well as by arms, they gradually extended their conquests over the Picts, or Britons. There is also a striking resemblance between the Irish and Scotch music, both of which are tinged with melancholy; and both, in the highest degree, pathetic and affecting. The melodies of national music, springing from the passions and affections, touch the heart. The concords of artificial composers may be approved, and even admired by connoisseurs; and others too, but little capable of being moved with the concord of sweet sounds, may profess to admire the sonatas of your musical

doctors, because it is the fashion ; but natural melodies through a just ear make their way to the heart.

There is undoubtedly a singular and strong propensity in the Irish to make what we call *bulls*. They are by nature a lively and ardent people. This natural temperament, joined with their not accustoming themselves to deep reflection, may, perhaps, in some measure, serve to account for the phenomenon observed by all, that the Irish are very apt to fall into ridiculous, and often very comical blunders. They easily combine ideas from a quickness of association ; but do not so readily make proper discriminations.

Near a-kin to these bulls, or blunders, is that air of slovenliness and irregularity, which in many respects is so visible in Ireland. For example, it is common at a gentleman's seat, or villa, to see the house and garden, with part of the offices on one side of the road, and other offices, even the lodge, on another side. In some towns they call streets by the name of crescents, though they are quite straight. I know not whether to set this down to the account of thoughtlessness, or of their ignorance of the meaning of the word.

It appears at first sight paradoxical, it is never-

the less certain, that the extreme depression and wretchedness of the people of Ireland arises in a great degree from the very benignity of the soil and climate. It has hitherto been accounted good economy to leave a very great, indeed the greatest, proportion of the land under grass. Now one man and a boy will take care of the cattle on a thousand acres. These poor men neither have, nor need, any capital. Their proliferation, if I may so term it, greatly exceeds the means of employment and subsistence for their families; hence the necessity of emigration, where there are few, or no manufactures. Were the land in general under cultivation, such immense tracts of it could not be held by one man; perhaps a banker in Dublin, or some other city, or a landed proprietor, who bargains for a whole district with some great proprietor residing in England, which banker, or landed proprietor, subsets the district in large lots to *middlemen*, as they are called; the middlemen, in smaller lots, to farmers; and the farmers again, (if they can be prevailed on to let any portion of it at all,) to smiths, tailors, shoemakers, or other handicraftsmen, a few acres at the most exorbitant rate to the poor man who must have, on any terms, a hut with a scrap of ground for feeding his cow, and raising potatoes.

This letting and sub-letting of land, *ad infinitum*, is the great curse of Ireland. It has its origin in the immense grants of land in Ireland, from the British crown to English, Scotch, and Dutch partisans and adherents out of forfeitures. The cause of the disorder is pretty obvious. The cure must be left to the enlightened patriotism of the legislature. The remedy, however, must be speedily applied, or it may be too late.

In Aberdeenshire and other counties beyond the Grampians, naturally sterile and inhospitable, the houses, the furniture, the dress, the habits of the people, compared with those of the Irish, all conspire to shew how far industry is superior to the most bountiful gifts of nature.

I have remarked, in a former publication, that the women in Scotland, of all ranks, have, or affect to have, in general, greater softness in their manners and tone of voice, than in England, and endeavour, on all occasions, to carry their point by insinuation and blandishment, rather than by arrogating to themselves the prerogatives of women. The same observation may be extended to the women of Ireland. The father, or head of an Irish as of a Scotch family too, seems to be a more absolute sovereign than in the middle and southern parts of

England. There is, as in Scotland, a greater degree of familiarity between masters and mistresses, and their servants, or other dependants. The children of the Irish too, as well as the Scots, longer retain a reverence for their parents, and remain longer in a state of obedience and subjugation to them. The children in the middle and southern counties of England, of all ranks, are more indulged, and become their own masters at an earlier period of life. It is common, among the lower ranks in those parts of England, for a boy, when he does any thing amiss, and the parents say "Why do you so?" to reply, "Because I like it." Nor are the parents offended at this saucy answer; but rather consider it as a mark of spirit. The Irish also resemble the Scots, and the people in the northern counties of England, in the frankness and hospitality of their manners.

There is certainly, in Great-Britain and Ireland, a strange mixture or jumble of nations; a mixture of Romans, Saxons, Danes, Flemings, and Normans, with the first inhabitants, who were Celts, and Gothic-Celts; that is, Celts who were a later swarm from the parent-hive. But a national character is still visible in Wales, Ireland, Scotland, and England. A gentleman of the army, a general

officer, who possesses great intelligence, sagacity, and information*, contrasts, in conversation on this subject, the four national characters of these countries in the following manner.—He supposes a common labourer to be rolling a wheelbarrow, full of stones or gravel, up a steep ascent. A gentleman puts the question, “What is the reason that it is so much easier to roll any thing down the hill than to drive it up?” The Welchman is affronted at the question; which seems to suppose him to be a fool: and ten to one but he traces back his name and descent to some Welch chief, and tells his interrogator, that he is as good a gentleman as himself. The same question being put to an Irishman, he answers, without the least hesitation, and with an oath, “I know very well. It is always so. A horse will draw a greater load down hill, aye, on even ground, than up hill.” The question is put to a Scotchman, suppose a gardener, who has been dabbling in books about gardening, or in natural history: he perceives the difficulty of the subject; but, though he cannot answer the question, he sets up a talk about it, to shew that he knows something, and is a very

* General B——t M——l.

clever fellow. The same question is put to an Englishman : he stares at first in surprise ; but he is silent. The more he thinks of it, the more sensible he becomes of its difficulty ; and, at length, exclaims with candour, as well as sense, (if not with an oath) “ I do not know.”

It is not much above two hundred years since Ireland, and indeed the adjacent Hebrides and western highlands of Scotland, were in a state of perfect barbarity. The inhabitants of those islands, as we are informed by Buchannan, who flourished in the latter part of the sixteenth century, were in the habit of eating flesh raw. In Ireland no regard was paid to written laws. Very little respect was paid to English magistrates. The Irish respected none but their chiefs and their clergy. The most numerous, fierce, and best allied families, carried fire and sword through the estates of their enemies ; that is, commonly, their neighbours, and all Ireland presented scenes of murder and devastation. The landholders, who were unconnected with those barbarous powers, shut themselves up in their several houses, which they victualled like so many fortresses, and provided for their defence in the best manner they could. The great nerve or neck of this ferocity and bar-

barism was broken by the arms of Queen Elizabeth; but civilization was first introduced into Ireland by James, her successor.

It is extremely curious to compare the state of Ireland soon after its first settlement, by King James, with its present state; to remark where, in its present state, it agrees with what it was then, and wherein it differs. For this reason I have subjoined a description of Ireland, in 1619, drawn by the pen of an actual observer, who had seen many countries, and was well qualified to give an account of them, by comparing them with one another. This was William Lithgow, a Scotchman, who, in the reign of King James the First of England, like his countryman, the Walking Stewart of our day, published an account of his travels on foot over Europe, Asia, and Africa. At the conclusion of his travels he informs us, "That his painful feet had travelled over, (besides passages of seas and rivers) thirty-six thousand and odd miles;" which draweth near to twice the circumference of the whole earth.

DESCRIPTION
OF
IRELAND AND THE IRISH,
A. D. 1619.
BY WILLIAM LITHGOW.

AUGUST 22, 1619, I arrived at Dublin, in Ireland.—After a general survey of that kingdom, from the first of September till the last of February, I found the goodness of the soil, more than answerable to my expectation, the defect only remaining (not speaking of our colonies) in the people, and from them, in the bosom of two graceless sisters, ignorance and sluggishness.

This kingdom is divided into four provinces, although some make another, that is, East and West Meath, but they are understood to be annexed to Leinster; the soil is nothing inferior, if seasonably manured, to the best grounds in England. The island lieth almost in a rotundo, being

every way spacious ; the greatest river whereof is Shannon, whose course amounteth to eight score miles, inclosing within it many little isles.

And this I dare avow, there are more rivers, lakes, brooks, strands, quagmires, bogs, marshes, in this country, than in all Christendom besides ; considering that in five months space, I quite spoiled six horses, and myself as tired as the worst of them.

It was my fortune in the county of Donnegal, to be jovial with a bishop at his table, where, after divers discourses, my ghostly father grew offended with me, for terming his wife mistress ; which, when understood, I both called her madam and lady bishop : whereupon he grew more incensed, and I left him.

The Turk and the Irishman are the least industrious, and most sluggish livers under the sun ; for the vulgar Irish, I protest, live more miserably than the undaunted or untamed Arabian, the idolatrous Turcoman, or the moon-worshipping Caramans ; showing thereby a greater necessity they have to live, than any pleasure they have, or can have in their living.

Their houses are advanced three or four yards high, pavillion-like, incircling, erected in a singular

frame of smock-torn straw, green long-pricked turf, and rain-dropping wattles. Their several rooms, halls, parlours, kitchens, barns, and stables, are all inclosed in one, and that one, perhaps, in the midst of a mire; where, when in foul weather, they scarcely can find a dry part whereupon to repose their heads; their shirts being woven of the wool or linen of their own nation, and their penurious food resembles their miserable condition.

And lastly, these only titular christians are so ignorant in their superstitious profession of popery, that neither they, nor the greatest part of their priests know, or understand what the mystery of the mass is, which they daily see, and the other celebrate, nor what the name of Jesus is, either in his divine or human nature. Ask him of his religion? he replyeth, that what his father, his great grandfather were, will he be also: and hundreds of the better sort have demanded of me; if Jerusalem and Christ's sepulchre were in Ireland; and if the Holyland was contiguous with Saint Patrick's purgatory?

They also, at the sight of each new moon, bequeath their cattle to her protection, obnoxiously imploring the pale lady of the night, that she will leave their beastial in as good plight as she found

them; and, if sick or sore, they solicitate her maiden-fac'd majesty to restore them to their health; in which absurdity they far surmount the silly Sabunks and Garolinean Moors of Lybia*. Indeed of all things (besides their ignorance) I only la-

* The moon, in the opinion of some of the best-informed, has less or more influence on all created objects. Nor is this a new idea. The Lacedemonians would have sent speedy assistance to the Athenians, at the battle of Marathon, had they not had an idea, that the state of the moon was then in a state hostile to such an enterprise. Cæsar, in his Commentaries, informs us, that the Germans avoided engaging him *ante novam lunam*; that is, before the new moon. The New Testament speaks of moon-struck people; or, as we term them, lunatics. Till lately, it would appear, that in the islands, and some parts of the interior and north of Scotland, it was not uncommon for the *matres familiæ* to curtsy to the new moon, and teach their daughters to do the same. I know some, and among others, a clergyman who is of opinion, that in roasting, boiling, or otherwise dressing it, the flesh of animals wastes less, and produces more nutriment, by being killed before than after the full moon. If then philosophers are of opinion that the moon, less or more, influences all things; if our forefathers worshipped the heavenly bodies; and the Temple of Diana, the most splendid that ever was erected, was dedicated to the worship of the moon, ought we to be surprised when Lithgow tells us, that idolatry in Ireland, in his day, was not altogether laid aside, the ignorant still continuing to ask favours of the moon?

To the moon were imputed, formerly, certain influences, which were only calculated to raise superstition and groundless fears. The gardener would not plant till he had consulted the moon; the ploughman deferred sowing till he was certain of her happy influence. Such people attended with superstitious exactness to the changes of the moon; and the physicians them-

mented their heavy bondage under three kinds of masters ; the landlord for his rent, the minister for tythes, and the Romish priest for his fees : and remark when their own Irish rent-masters have any voyage for Dublin, or peradventure have spent

selves observed it in their prescriptions. By degrees these prejudices have been removed.

In regard to the influence of the moon on our bodies, the safest way is to preserve a medium ; for, as it would be irrational to attribute to that planet too great a power over the human body, so it would be no less rash to deny it any effect. It must be allowed that the moon occasions great changes in the air ; and, of course, may produce some in our bodies. The moon causes such considerable alteration and motion in the higher atmosphere, that earthquakes, winds, heat, cold, vapours, and fogs result from thence ; and in that case, the health of our body will, in some measure, depend on the influence of the moon. The power this planet has over the human body is founded on an undeniable principle, which is, that our health greatly depends on the weather, and the sort of air we breathe : and it is certain, that the moon causes many alterations in the atmosphere. Perhaps there may be even a flux and reflux in the human body occasioned by the moon, like that of the air and sea.

It is a principle which we ought to admit, that throughout all natural objects, there are certain connexions, which, in different ways, influence the animal economy. There are, without doubt, many wonders in the atmosphere, unknown to us, which cause many considerable revolutions in nature. Perhaps the light which the moon affords us in the night is one of the least of the purposes for which the Almighty formed this planet. Perhaps its being so near our earth was, to produce certain effects on us, which the other celestial bodies, from their distance, could not do.

too much at home, then must these poor ones be taxed and afflicted with the supply of the devastated provision of their prodigal houses; also in supporting their superfluous charges for Dublin.

O! what a slavish servitude do these silly wretches endure, the most part of whom, in all their lives, have never had a third part of food, nature's clothing, nor a secure shelter for the winter cold.

The miserable sight whereof, and their sad-sounding groans, have often drawn a sorrowful remorse from my human compassion.

As for their gentry, such as are brought up at London, learn to become a great deal more civil than those who are brought up at home, after their own rude and accustomable manner: and this I observed, in my traversing the whole kingdom, I never saw one or other, neither could move any of them, to pledge his Majesty's health; but as many other healths as you list they will receive from you, till they fall in the muddy hotch-potch of their dead grandfathers understanding. Indeed for entertainment of strangers they are freely disposed, and gentlemen reserve ever in their houses Spanish sack and Irish usquebaugh, and will be as

tipsy with their wives, their priests, and their friends, as though they were naturally incoffed in the eleven royal taverns of Naples.

There are two intolerable abuses of protections in that kingdom: the one of thieves and woodcarnes*, the other of priests and papists.

The first is prejudicial to all Christian civilness, tranquil government, and a great discouragement for our colonized settlers there, belonging to both soils of this island, being daily molested, and nightly incumbered with these blood-sucking rebels.

And, notwithstanding their barbarous cruelty, ever executed at all advantages, with slaughter and murder upon the Scots and English dwellers there, yet they have and find, at their own wills, simonaical protections, for lesser or longer times; ever as the confused disposers have their hands filled with the bloody bribes of slaughtered lives, highway and house-robbed people: and then their

* Woodcarnes, meaning robbers and banditti.—James the Sixth, of Scotland, on the death of Queen Elizabeth, succeeding to the throne of England, planted a colony from England in the south, and one from Scotland in the north of Ireland. Hated by the native Irish, partly because they were Protestants, and partly because they occupied the estates that had been forfeited, these were often robbed and murdered, the priests giving a license, and holding out the pardon of sins, and complete freedom from the pains of purgatory to robbers and banditti for doing so.

ill-gotten means being spent, like dogs, they return to their former vomit. These villainous robbers are but the hounds of their hunting priests, against what faction soever their malicious malignity is intended; partly for entertainment, partly for spleen, and lastly, for a general disturbance of the country, and the priests' greater security and stay.

I remember I saw in Ireland's north parts two remarkable sights: the one was their manner of tillage, ploughs drawn by horse-tails, wanting harness: they are only fastened with straw, or wooden-ropes*, the horses marching all side by side, three or four in a rank, and as many men hanging by the ends of that untoward labour. It is as bad a husbandry, I say, as ever I found among the wildest savages alive; for Caramins, who understand not the civil form of agriculture, yet delve, hollow, and turn over the ground with manual and wooden instruments: but the Irish have thousands of both kingdoms daily la-

* Wooden ropes, made of thin slices from the roots of moss-fir, and platted nearly in the same way as the straw-plat of a lady's bonnet, are to be met with, even yet, in many parts both of Scotland and Ireland.—Ropes are now not unfrequently made of coarse, long wool, in many parts both of Scotland and England; and, owing to their elasticity, serve some important purposes.

bouring beside them ; yet they cannot learn, because they will not learn, to use harness, so obstinate they are in their barbarous consuetude, unless punishment and penalties were inflicted ; and yet most of them are content to pay twenty shillings a-year, before they will change their custom.

The other sight I saw, was women, travelling the way or toiling at home, carrying their infants about their necks, and laying their dugs over their shoulders, would give suck to the babes behind their backs, without taking them in their arms*.

* To some this account may appear exaggerated, and I certainly do not vouch for its authenticity ; but certain it is, that in some parts of the West Indies, women at their work in the fields, not unfrequently, throw the breast partly over the shoulder to the child on their back, and suckle them in this manner ; and that, till lately, it was not uncommon to see the inhabitants of the western and other islands of Scotland, swim their cattle and horses not unfrequently miles, tied to one another by a wooden or other rope ; so that the head of the one was fixed to the tail of the other : thirty, nay even sometimes nearly a hundred of them swimming to the main land, tied in this manner, the stronger helping the weak ; the whole being directed by the keepers, in boats, with their dogs sometimes also in the water.

If improvements continue to be made, who, in all probability will, in the course of a few hundred years, believe that in Barra, even yet, and some of the islands in Scotland, the *breast-plough* is in use ; in other words, a plough pushed forward by the breast of man ; and that not a few, when they emigrated to America, a few years ago, used that mode of plowing, till they were able to procure horses and oxen for plowing as is commonly done ?

Many dissembling impudents intrude themselves into the church and high calling of God, who are not worthily thereunto called; otherwise than from need, greed, and lack of bodily maintenance.

Such is now the corruption of time, that I know here even mechanic men admitted in the place of pastors: yea, and rude-bred soldiers, whose education was at the musket-mouth, are become church-men: nay, besides them, professed scholars, whose warbling mouths ingorged with

But why talk thus? Many things mentioned by the Greek and Roman, nay, even by the sacred historians, seem, according to the notions of the present day, incredible. At the beginning of the twenty-fourth chapter of the book of Genesis, for instance, Abraham, we are told, made his servant put his hand under his thigh, and swear that he would not take a wife for his son Isaac, of the daughters of the Canaanites. If the word thigh in this, as in many parts of the Old Testament, means genitals, which Pool, in his *Synopsis Criticorum*, and some of our most profound critics and commentators think it does, what an idea! and, notwithstanding that it refers to circumcision, and the seal of the covenant which God had made with Abraham—how different from our ideas at the present day! Will it be believed, a few hundred years hence, that, in the present day, in the immediate vicinity of extensive landed proprietors, and men of fortune, it is no uncommon thing to see women carrying out, in coarse wicker baskets on their backs, manure from dunghills, and spreading it with their hands and fingers, their circumstances being such, that, notwithstanding the plenty of iron in the country, they cannot afford to procure any thing with prongs to save them this-trouble?

spoonfuls of bruised Latin, seldom or never expressed, unless the force of quaffing drive it forth from their empty skulls: such I say, interclude their doctrine between the thatch and the church-wall tops; and yet their smallest stipends shall amount to one, two, three, or four hundred pounds a year.

Whereupon you may demand; how spend they, or how deserve they this? I answer, their desserts are nought, and the fruit thereof as naughtily spent; for sermons and prayers they never have any, neither ever preach, nor can preach.

And although some could, as perhaps they seeming would, they shall have no auditor but bare walls. As concerning their carriage, in spending such sacrilegious fees, the course is thus.

The alehouse is their church, the Irish priests their consorts, their auditors be fill and fetch more, their text Spanish sack, their prayers carousing, their singing of psalms the whiffing of tobacco, their last blessing *aqua vita*, and all their doctrine sound drunkenness.

And whensoever these parties do meet, the minister, still purse-bearer, defrayeth all the charges for the priest. Arguments of religion, like *Podolian Polonians* they avoid; their conference

only pleading mutual forbearance ; the minister afraid of the priests, and the priests as fearful of the ministers apprehending, or denoting them ; contracting thereby a Gibeonised covenant, yea, and for mere submission-sake, he will give way to the priest to mumble mass in his church, where he in all his life made never prayer nor sermon.

Lo ! these are some of the abuses of our late weak and straggling ecclesiastics there, and the soul-sunk-sorrow of godless *epicures* and *hypocrites*.

To all which, and much more have I been an ocular witness, and sometimes a constrained associate to their company ; yet not so much inforced, as desirous to know the behaviour and conversation of such mercenary Jesuits.

Great God amend it, for it is a great pity to behold it ; and if it continue so still, as when I saw them last, O far better it were, that these ill-bestowed tythes, and church-wall rents were distributed to the poor and needy, than to suffocate the swine-fed bellies of such idle and prophane parasites.

And here another general abuse I observed, that whenever any Irish die, the friend of the defunct (besides other fees) paying twenty shillings to the English curate, shall get the corpse of the deceased

to be buried within the church, yea, often even under the pulpit-foot, and, for lucre, have him interred in God's sanctuary when dead, who, when alive, would never approach, nor enter the gates of Sion, to worship the Lord, nor conform themselves to true religion.

Truly such and the like abuses, and evil examples of lewd lives, have been the greatest hinderance of that land's conversion; for suchlike wolves have been from time to time, but stumbling-blocks before them; regarding more their own sensual and licentious ends than the glory of God, in converting of one soul unto his church. •

Now as concerning the carriage of the Hibernian clergy, ask me, and this is my reply: as many of them (for the most part) as Protestant ministers, have their wives, children, and servants invested papists; and many of these church-men at the hour of their death (like dogs) return back to their former vomit. Witness the late Vicar of Calin, (belonging to the late and last Richard) Earl of Desmond, who being on his death-bed, and having two hundred pounds a year, finding himself to forsake both life and stipend, sent straight for a Romish priest, and received the papal sacrament; confessing freely in my presence that he had been

a Roman Catholic all his life, dissembling only with his religion for the better maintaining of his wife and children: and being brought to his burial-place, he was interred in the church, with the which he had played the ruffian all his life; being openly carried at mid-day by Jesuits, priests, and friars of his own nation, and after a contemptible manner, in derision of our profession and laws of the kingdom.

Infinite more examples of this kind could I recite, and the like resemblances of some being alive; but I respectively suspend (wishing a reformation of such deformation). Yet I would not have the reader to think that I condemn all our clergy there: no, God forbid; for I know there are many sound and religious preachers of both kingdoms among them, who make conscience of their calling, and live as lanterns to incapable ignorants, and to those straggling stoics I complain of; for it is a grievous thing to see incapable men juggle with the high mysteries of man's salvation.

INDEX TO VOL. II.

A.

ATHLONE, 2.
 Avenging and Bright ; a song, 49.
 Ashes, 68.
Artificial leather, 70.
 Attorney, 105.
 Agriculture, 113, 183, 220.
Absentees, 135.
 Antrim, 179.
 Archdeacon Trail, 186.
Agenda and credenda of religion, 192.
 Antiquities, 200.
Ars omnium conservatrix, 201.
 Agricultural improvement, 204.
 Asses, 227.
 Antient literature of Ireland, 239.
 Archbishop of Armagh, 244.
 Artificial eye-brows, &c. &c. 272.
 Animals on every leaf like cattle in a meadow, 268.

B.

Beauties of Nature, 1.
 Ballymenagh, 171.
 Bible Society, 30.
 Bread pills, 40.
 Boyle, 44.

Ballysadare, 62.
Broom-flax, 70.
 ----- beautifully wild, 81, 82.
 Barrenness, 86.
 Bishop of Killala, 109.
 Bishops, 134.
 Ballykelly, 142.
 Burning mountains, 150.
 Ballintoy, 157.
 Ballymenagh, 171.
 Bishop of Dromore, 199, 210.
 Board of Agriculture, 205.
Bean-flax easily obtained from the straw by maceration, 215.
 Bloom of heath, or heather, 215.
 Beaufort, Dr. 219.
 Blights, 225.
Blatta, or cock-roaches, 230.
 Blue stone, 249.
 Bone fires, 250.
 Balbriggan, 251.
 Bible, &c. &c. Societies, 261.
 Bone of contention, 268.
 Baptisms, 281.
 Brogue, 283.
 Bulls or blunders, 304.

C.

Church-yards, 6.

INDEX.

Carrick, 35.
 Critical moment, 97.
 Currywian, 98.
 Claggan well, 102.
 Charity-schools, 108.
 Cabbages, 112.
 Church-livings, 117.
 Catholics, 144, 244, 275.
 Coleraine, 145.
 Communication by *telegraph*
 between Britain and Ireland
 easy, 158.
 Catiline's mistress, 164.
 Clochmills, 165.
 Community of goods, 171.
 Crawford, Dr. 186.
 Calculations, 208.
 Collon, 218.
 Cats, 236.
 Cromwell and Bdonaparte, 254.
 Cream, 284.
 Cataplasm of baked turnips good
 for the gout, 293.
 Canals, 297.

D.

Druids, 5.
 Dubardieu, Dr. 21.
 Dr. O'Brien, 39.
 Dockweed, &c. 60.
 Dancing girls, 62.
 Dram-drinkers, 75, 182, 286.
 Disbanded soldiers, 93.
 Drones, 109.
 Drumragh, 116.
 Dr. Johnson, 121, 250.
 Droghmore, 123.
 Dead whale, 156.
Decoy-duck, 166.
 Drink all Sunday, 181.
 Duke of Leinster, 187.
 Damask manufactory, 188.
 Dromore, 196.
 Dr. Percy, 197.

Digging-machine, 201.
 Downpatrick, 211.
 Dundalk, 216.
 Drogheda, 238.
 Dogs, dice, and jockeys, 257.

E.

Eels, 6, 57.
 Edgeworthstown, 12.
 Edgeworth, Miss, 13.
 Edgeworth, Mr. 15.
 Earl of Leitrim, 30.
 Exposing children, 33.
 English bishops, 133.
 Emigrants, 139.
 English language contains forty-
 two thousand words,
 Exports of linen yearly worth
 two millions sterling, 184.
 Enemies of real religion, 192.
 Embankments, 217.
 Exotics, 220.
 Economy of keeping asses, 227.
 Electric fluid, 278.

F.

Furious priest, 16.
 Fine little girls, 17.
 False notions, 33.
 Folliard, Mr. 61.
 Foundations for bridges should
 be wool, 65.
 Fern, 72.
 Fighting, 100.
 Fine woman, 106.
 Fintinach, 116.
 Forfeited estates, 144.
 Fairhead, 158.
 Fajrbairn, Mr. 202.
 Foolish request, 257.
 Fine ancles, 285.
 Fathers sold their children, 288.
 Fault of English parents, 292.

INDEX.

G.

Gentoo physicians, 23.
 German hymn, 23.
 Glauber salts, 34.
Genesta spinosa, 69.
 Good husbands, 75.
 Good for nothing, 79.
 Glad of his own arm being shot away, 93.
 Glebe-houses, 110.
 Giant's-Causey, 149.
 Giant's-Organ, 152.
 Grey hairs, 160.
 Godly, good-looking man, 167.
Gospel trumpet sounded, 168.
 Glassites, or Sandemanians, 170.
Giraldus, 175.
 Gypsum, 184.
 Groups of learned men, 242.
 Government should take care, 255.
 Gentoos, 262.
 Gilded pill, 266.
 Gloomy prospect, 268.
 Gipsies, 273.

H.

Hunger, effects of, 28.
 Horse-chesnuts, 72.
 How to be happy, 80.
 Hazlewood, 89.
 Honey-combed cannon, 137.
 Hares, 147.
 Hume, Mr. chemist, Long-Acre, London, 164.
 High civilization engenders evils, 185.
 Hillsborough, 190.
 Holy skirmishes, 193.
 Heath, or Heather, 214.
 Hedge-hogs, 229.
 History of a horse, 247.
 Holy drones, 260.
 Hospitality, 279.
 Howling at funerals, 282.
 Horace, 296.

Harbours, 299.
 Hibernia, 302.

I.

Irvine, Mr. 45, 50.
 Imaginary wants, 63.
In-door shoes, 71.
 Imagination, effects of, 85, 87.
 Inniskillen, 107.
 Iron spikes, 138.
 Ireland watered with blood, 180.
 Infanticide, 184.
 Important idea, 202.
 Inventors, though useful, generally fall a sacrifice, 209.
The Indian Market, 270.
 Irish music, 285.
 Ireland and Scotland swallowed up in England like streams in the ocean, 300.

J.

Jackson Hall, 146.

K.

Kingston, 42.
 Key-stone, 114.
 Kentucky, 139.
 Knox, John, 195.
 King William and King James the Second, 236.
 Knapsacks, 254.
 Knocked down and paid for it, 287.
 Kissing women on being introduced to them, origin of the practice, 293.

L.

Learned lady, 11.
 Longford, 21.

INDEX.

Lady Granard, 26.
 Leitrim, 27.
 Lord Lorton, 42.
 Loch Arrow, 59.
 Lease sixty one years, 91.
 Likely to be robbed, 95.
 Loch Macnean, 100.
 Lord Belmore, 114.
 Legal trick, 116.
 Lifford, 121.
Line of beauty, 124.
 Londonderry, 132.
 Loyalty, 170.
 Loch Neagh, 172, 177.
 Lord O'Neal, 176.
 Lisburn, 186.
 Lurgan Green, 217.
 Labradore, 264.
 Libraries, 295.

M.

Mrs. Lee, 11.
 Musical tomb-stones, 41.
 Mineralogy, 65.
 Malachwee, 81.
 Men-midwives, 87.
 Mr. Whyne, 89.
 Mr. Mason, 90.
 Manor Hamilton, 94.
 Miss Pridewell, 99.
 Mount the loom, 120.
 Mungo Park, 129.
 Marquis of Waterford, 144.
 Mineral waters, 154.
 Mull of Cantire, 158.
 Moral turpitude and political crimes, 162, 267.
 Mr. M——n, the mountaineer, 166.
 Moravians, 172.
 Marquis of Hertford, 187.
 Modern improvements, 200.
 Marquis of Downshire, 213.
 Mechanics, 233.
 Maynooth, 251.
 Missionaries, 263.

Myrica cerifera, 286.
 Marriage, 289.
 ——— entered into, on a
 dead calculation of profit and
 loss, 291.
 Music, 303.

N.

Nancy Doulan, 58.
 Nettles, dock-weed, &c. 60.
 Nothings of the day, 183.
 New and important machine
 described, 204.
 Newry, 213.
Nos non nobis nata sumus, 253.

O.

Omne quod tetigit, ornavit, 14.
 Oxygen, 78.
 Oath not to drink, 101.
 Omagh, 118.
 Old and new light Presbyterians,
 191.
 Obstinacy, 192.
 Organs, origin of, 259.
 Otaheite, 263.
Officina gentium, 290.

P.

Pontoon, 8.
 Protection, a new name for
 adultery, 10.
 Prayer, 37.
 Parental care in fishes, 55.
 Packs of wool a good founda-
 tion for bridges, &c. 65.
 Premium for broom-flax, 70.
Polypodium, 71.
 Protestant, yet no Protestant,
 77.
 Parental affection, 83, 84.
 Portora, 109.

INDEX.

Presbyterians, 119, 133, 146, 169.

Praying treason, 167.

Petrifactions, 174.

Perfumes of paradise, 178.

Printing the art of preserving all arts, 201.

Poison the fountain, 252.

Proper names, origin of, 270.

Price of provisions, 289.

R.

Rapes, 24.

Rusky, 28.

Religious Tract Society, 30.

Remarkable prayer, 38.

Ring-finger, 43.

Rings, 45.

Rebellious notions, 46.

Rocks, 64.

Rice-water, 73.

Rebellion, 92.

Rev. Dr. Burrows, 111.

Recipe, 143.

Religious quacks, 170.

Right Hon. Mr. Foster, 219.

Return to Dublin, 256.

Recruiting officers, 288.

Rows of young people, 290.

S.

Self-taught, 18.

Slates six feet long, 20.

Sudden marriage, 25.

Spinsters, 27, 163.

Sunday dancing, 32.

St. Patrick's Well, 53.

Smith, Rev. W. 55.

Sana mens in sano corpore, 64.

Sligo, 67.

—, sexton of, 67.

Sir Joshua Reynolds, 68.

Skellachs, or wild mustard, 69.

Sir George Wright, bart. 70, 141.

Strengthening bark, 73.

Swallows, 83.

Silver particles, 94.

Small sword, 96.

Springs of water, 102.

Smuggling, 105, 161; in churches, 162.

Sheep-stealing, 122.

Sensitive plant, 224.

Spiders, 232.

Saint Jerome, 261.

Schools, 266, 276.

Starting post, 269.

T.

Trees, 51.

Three trouts, 53.

Threshers, 61.

Temple of Diana founded on packs of wool, 65.

Tithes, 116, 141.

Tame hares, 148.

Tremendous attacks of the ocean, 157.

Telegraph between Ireland and Britain, 158.

Tax *ad valorem*, 163.

Thread a hundred and sixty miles long, 189.

Tom, 231.

Three thousand schoolmasters, 243.

Thirty-two yards of linen usually in a shirt, 275.

Tides, 284.

The *sine qua non*, 293.

U.

Unguarded expression, 4.

UNION with BRITAIN, 298.

V.

Vipers, 7.

Vice called virtue, 10.

Value of rice-water, 73.

INDEX.

Variety of faces, 125.
Virilis potestas, 272.
Vanity, 280.

W.

Waking the dead, 24.
Wool, a good foundation for
bridges, 66.
Wildly beautiful, 81.
Wisdom of the Creator, 130, 157,
189.
Wonders produced by ma-
chinery, 188.
Waters, 226.
Weaver triumphant, 237.
White horse, Drogheda, 247.

Women, 258.
What should be done, 266.
Whole nation going to the
d—l, 272.
Wives by drinking lost their
dowry, 293.
Welsh and Manks languages,
294.
Whimsical vivacity, 295.

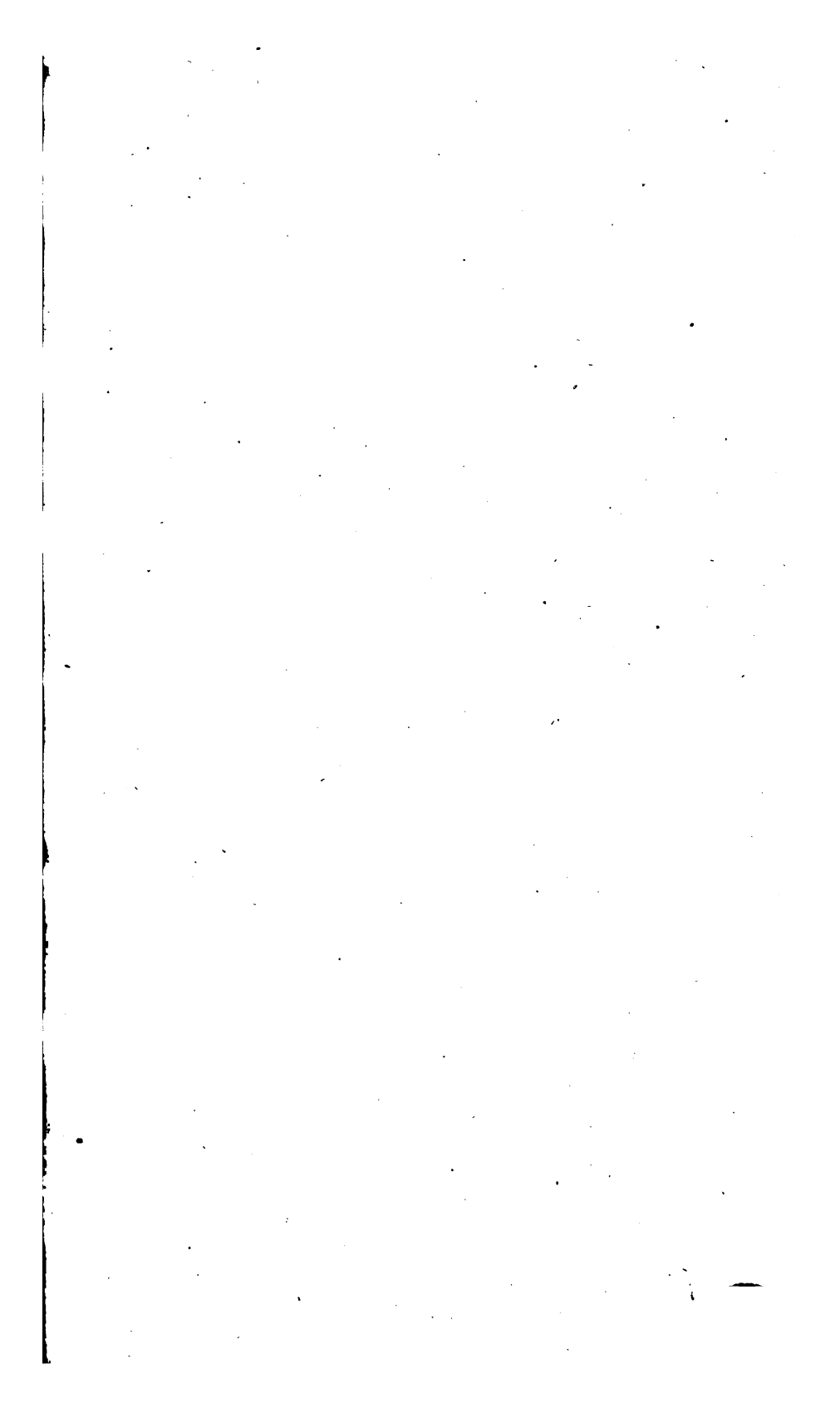
Y.

Yeomanry, 94.

Z.

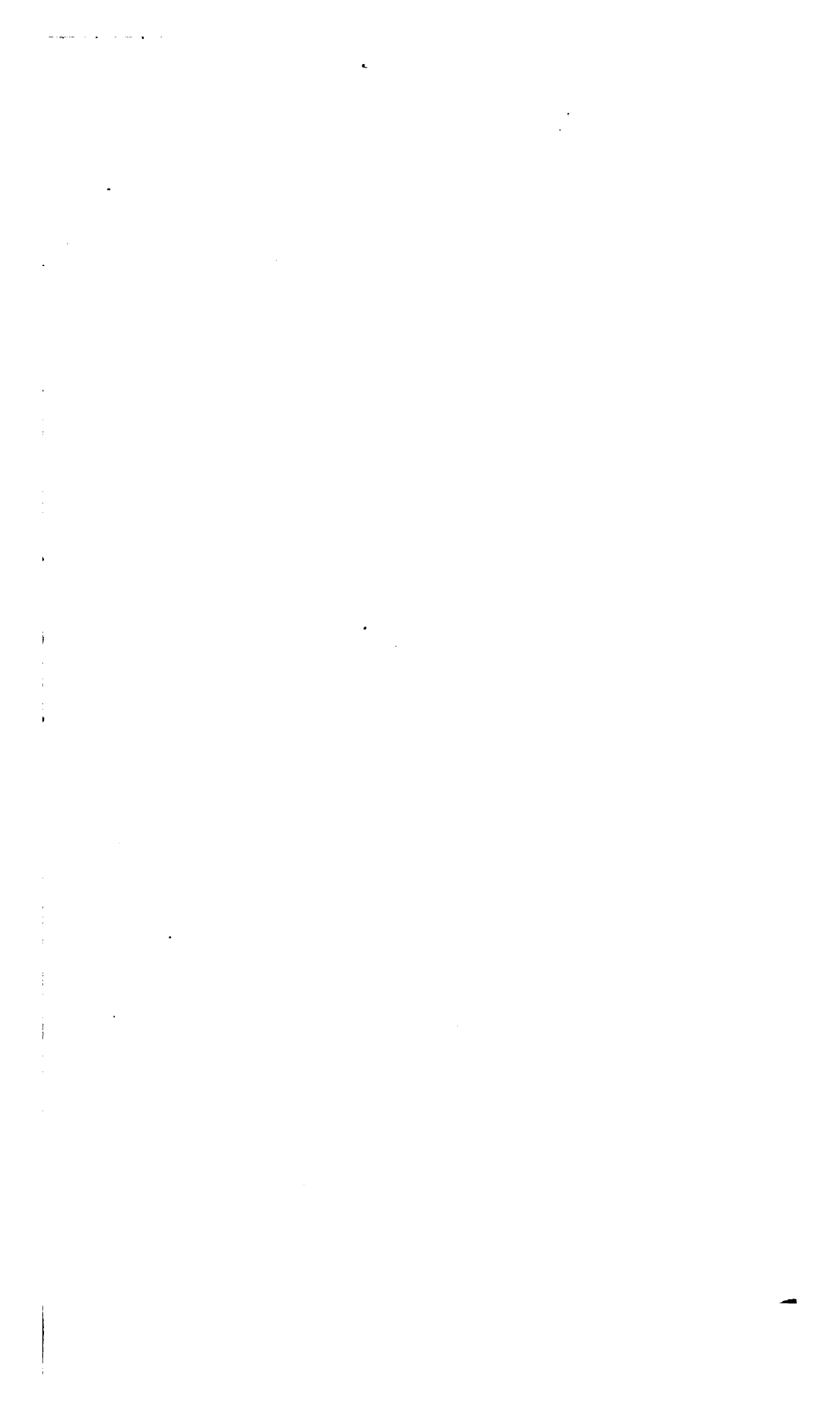
Zeal without knowledge, 36.

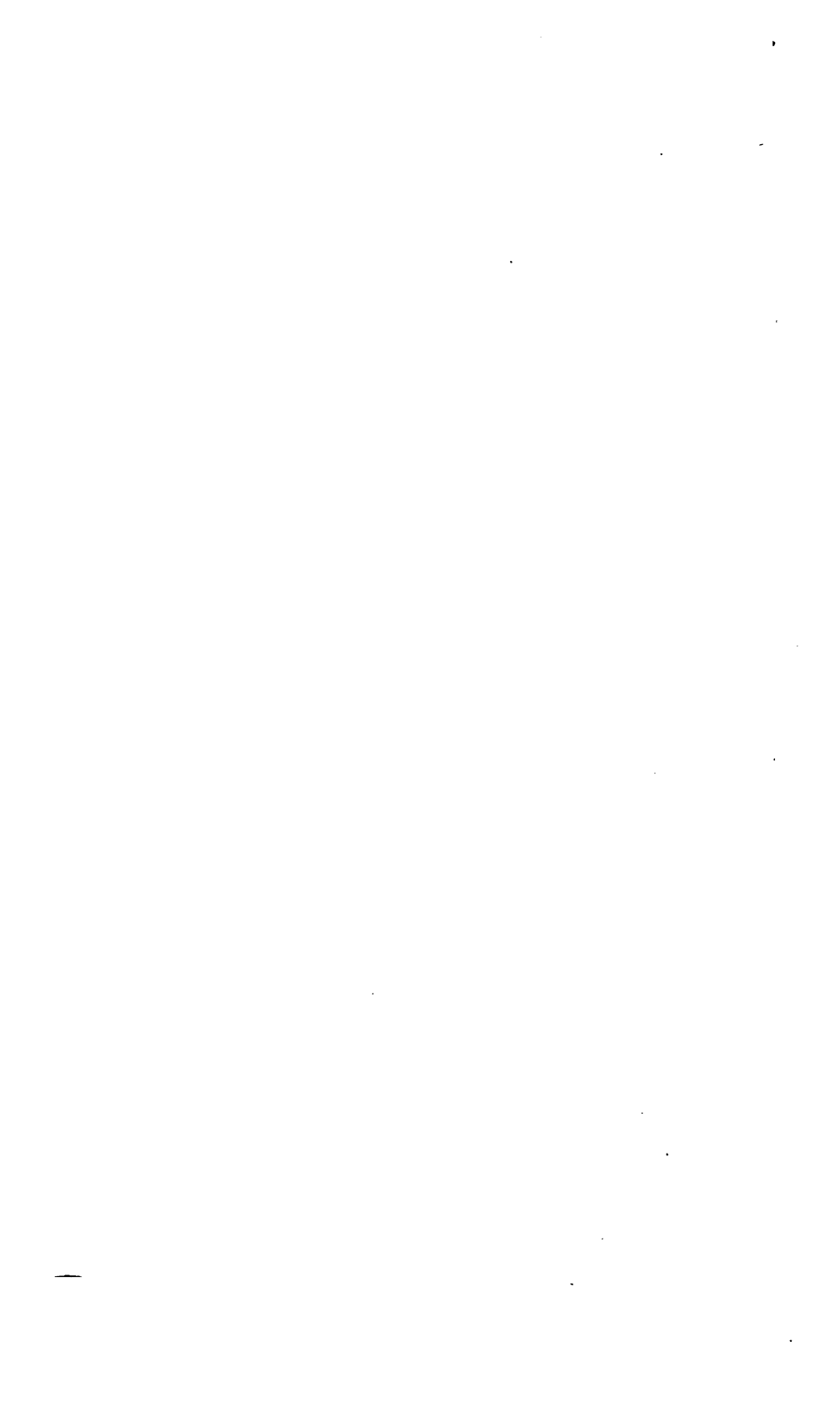
THE END.











MAY 6 1940

